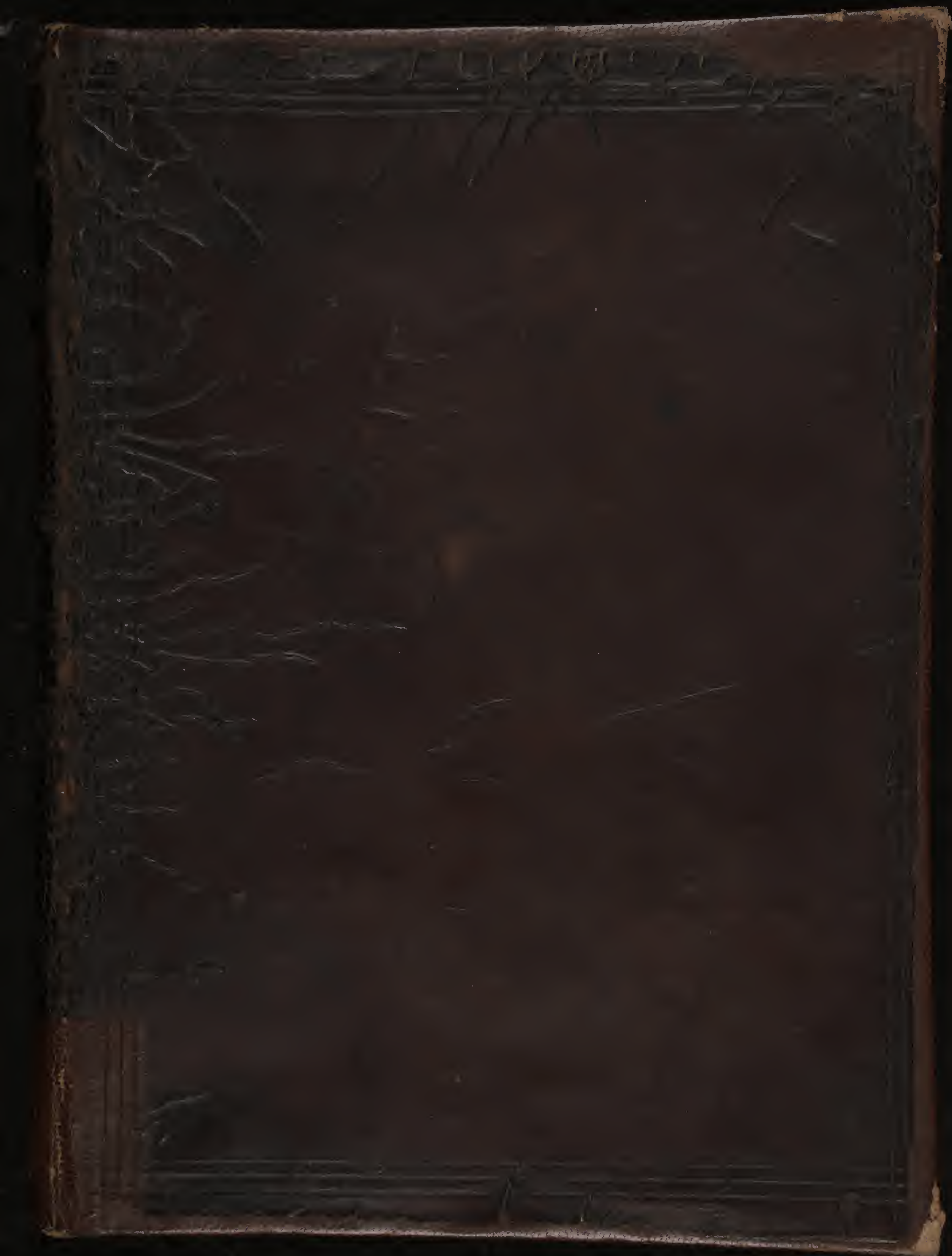
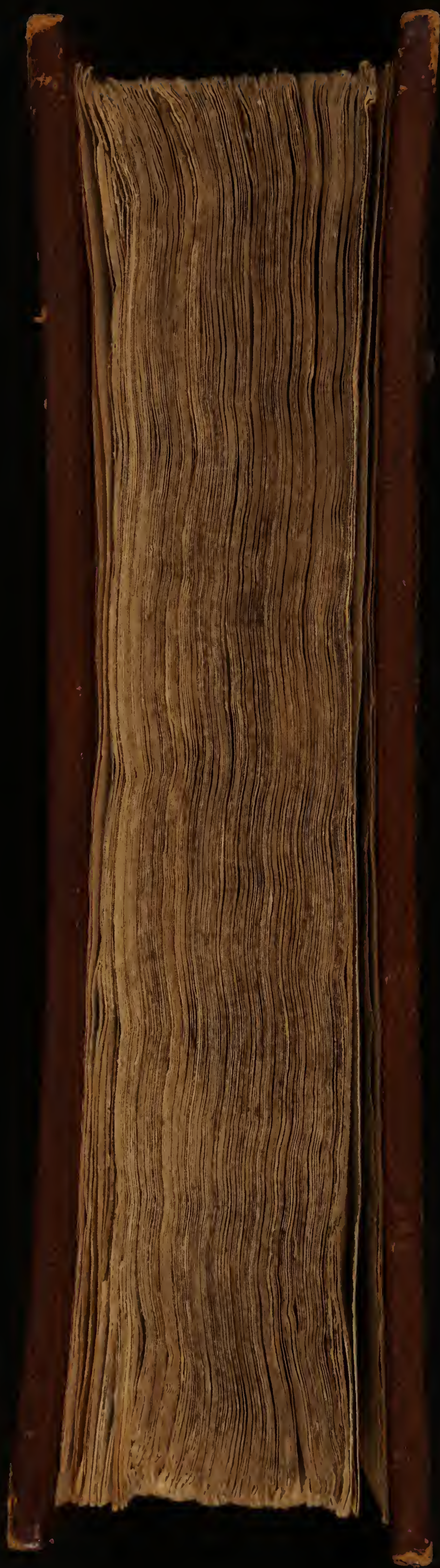


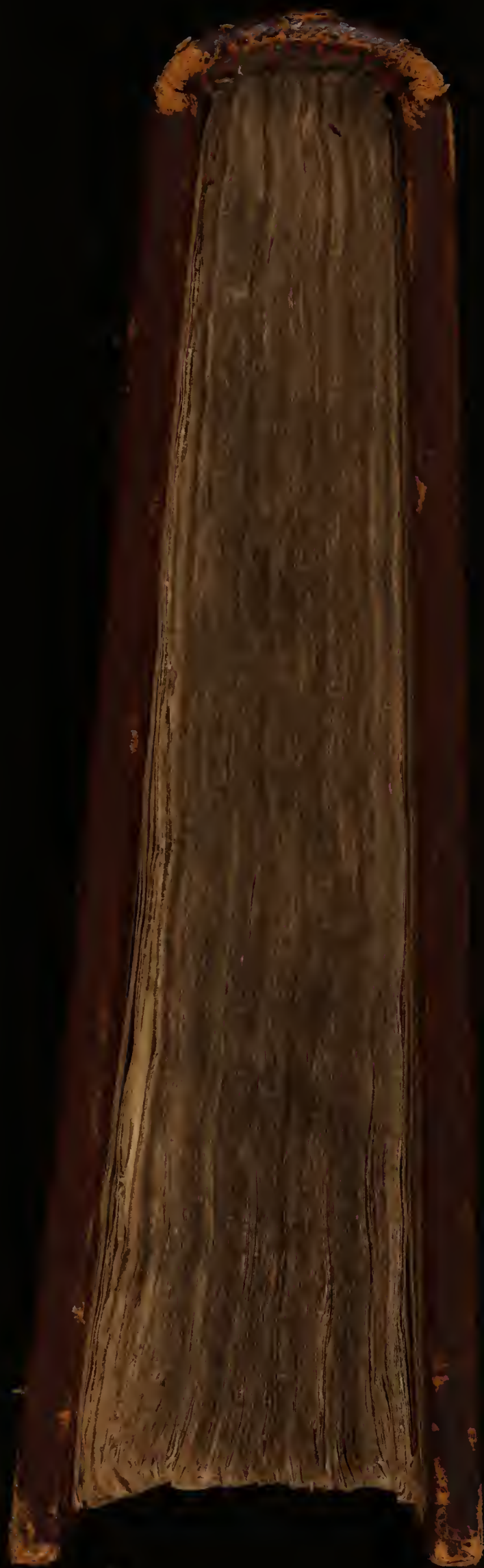


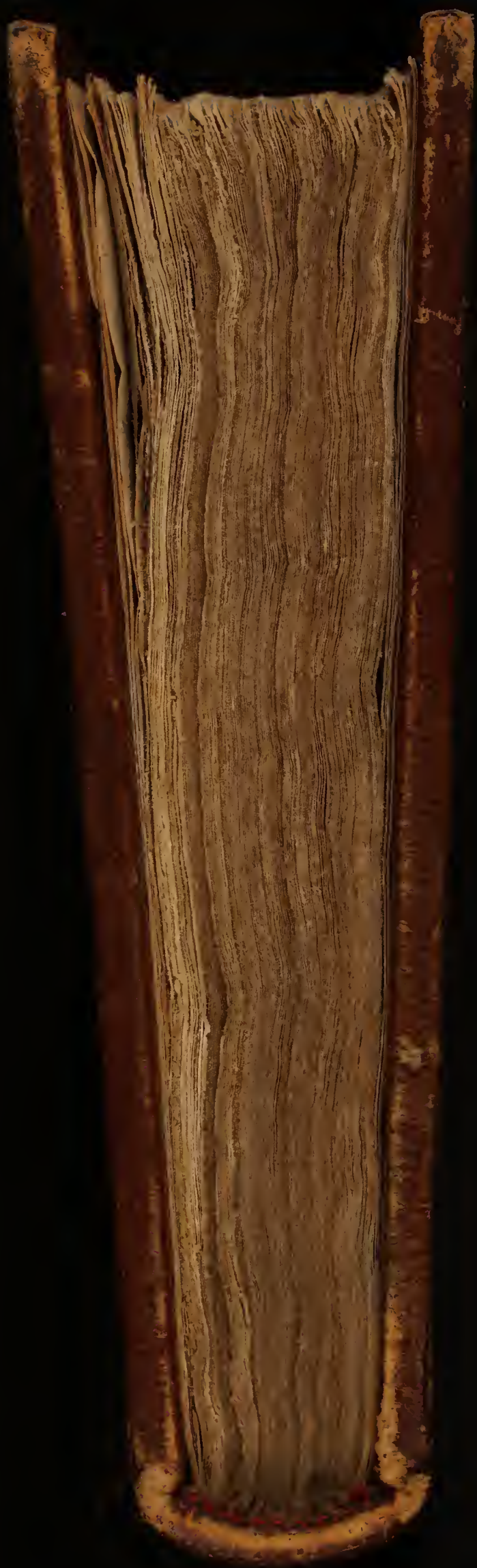
THE
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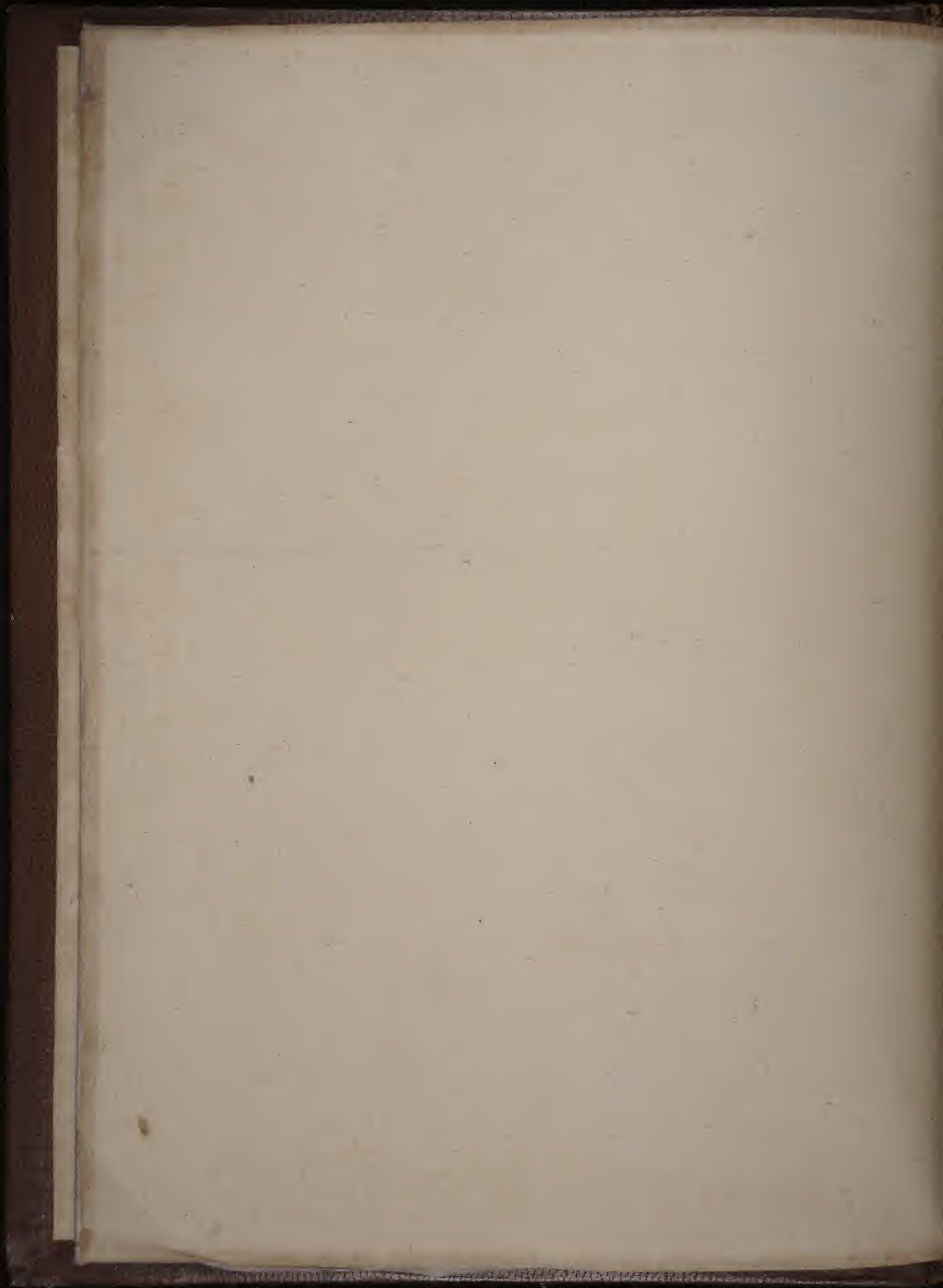
THEVET (F. A.) THE NEW FOUND WORLDE, OR ANTARCTIKE, wherein is contained wōderful and strange things, as well of humaine creatures, as Beastes, Fishes, Foules, and Serpents, Trees, Plants, Mines of Golde and Silver garnished with many learned aucthorities, trauailed and written in the French tung . . . And now newly translated into Englishe, wherein is reformed the errours of the auncient Cosmographers, FIRST EDITION, ~~Black~~ letter, title and last leaf mounted, first few leaves soiled, a few marginal repairs, small original defect in M 1, catchword on T 2 defective, original calf, repaired

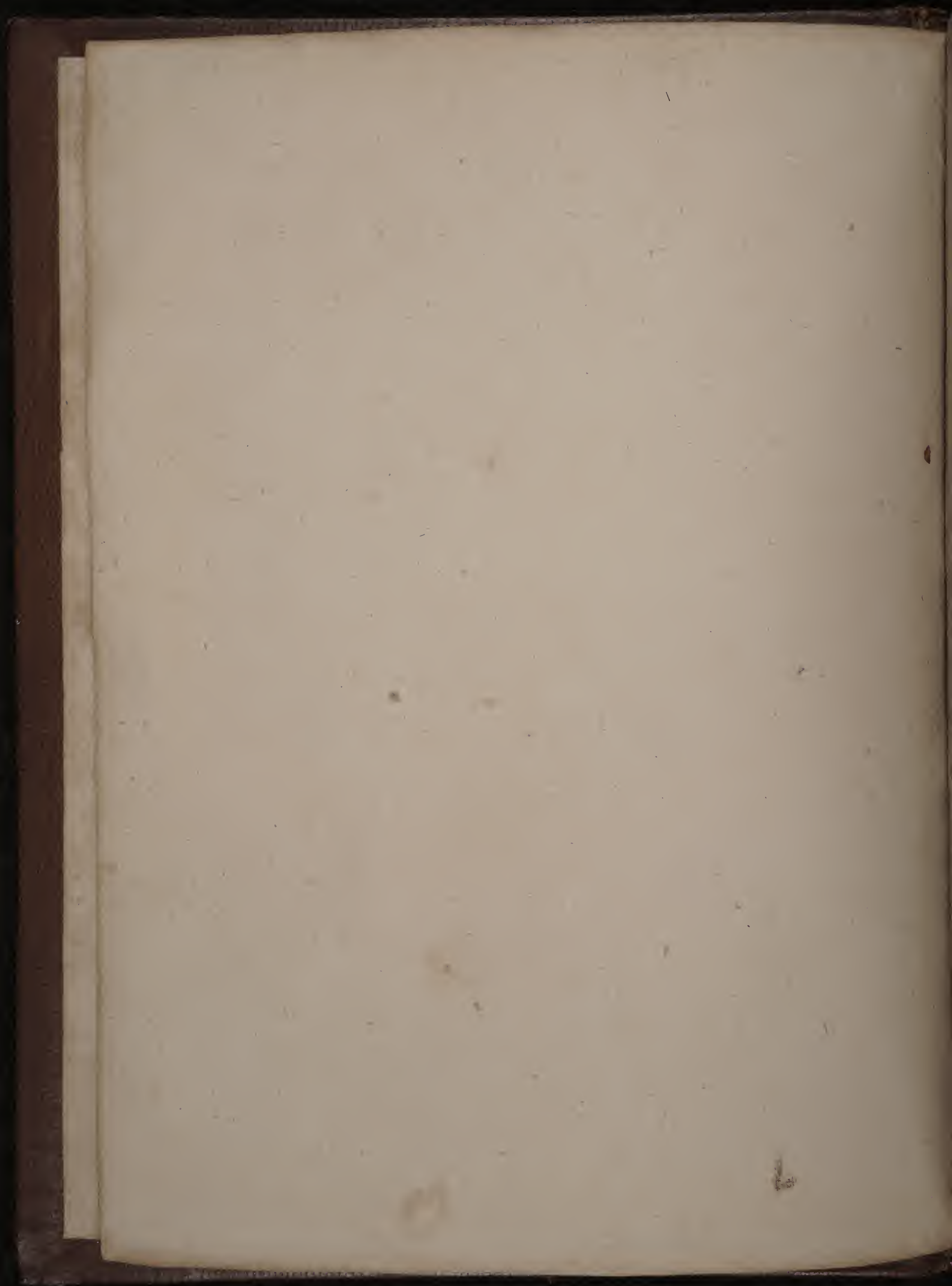
4to. [Colophon] ¶, Imprinted at London, in Knightrider strete, by Henry Bynneman, for Thomas Hachet. 1568

** RARE. The only perfect copies whose sale in this country in modern times is recorded are those in the Ashburnham, Lefferts, Unbigh and Huth collections. The book contains the earliest account of Canada in the English language.

S.T.C 23950

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THE NEW
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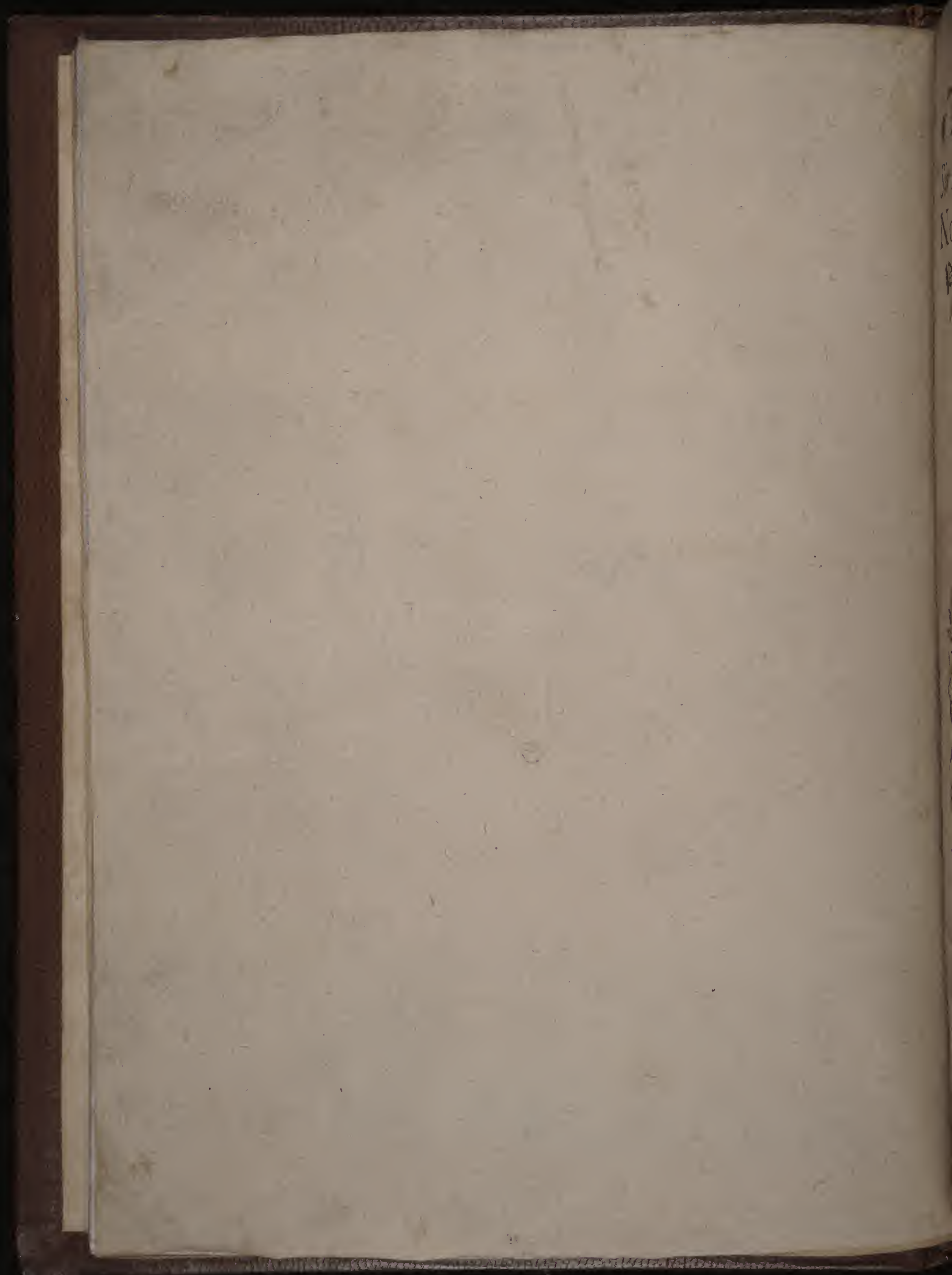
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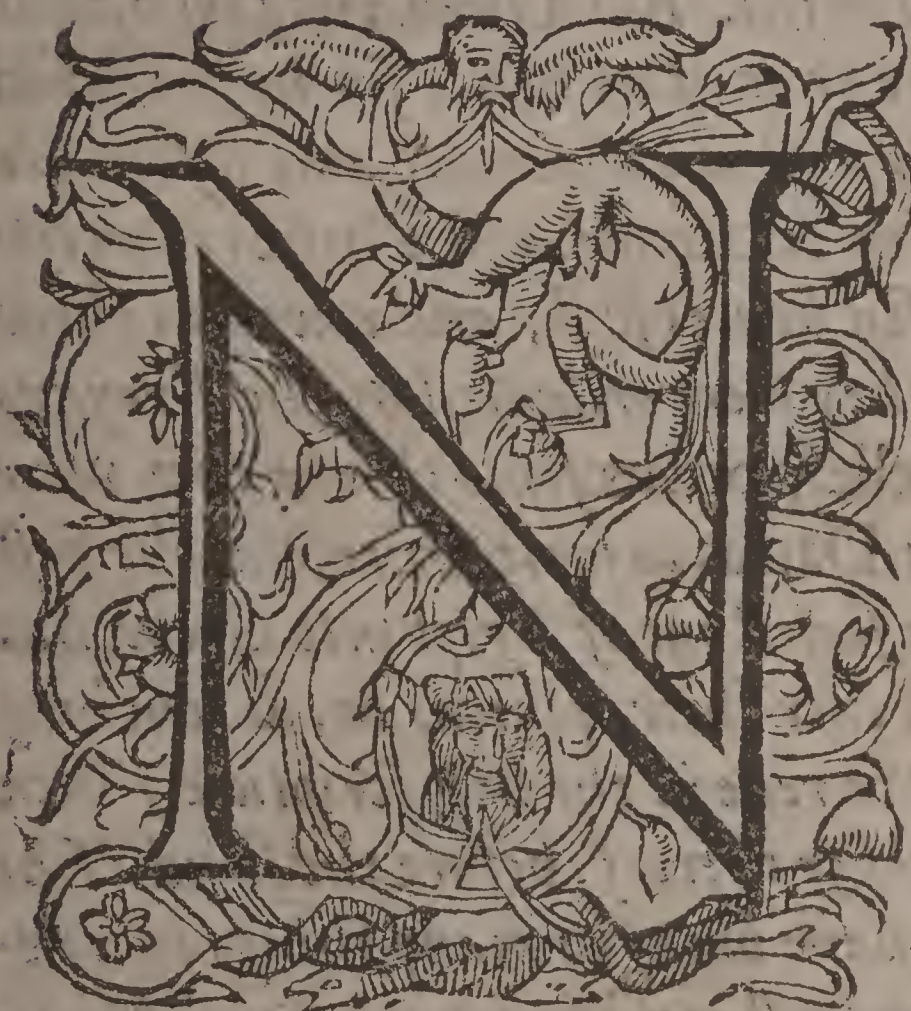
Thomas Hacket.

And are to be sold at his shop in Poules Church.

yard, at the signe of the Key.



To the right honorable
Sir Henrie Sidney, Knight of the most
Noble order of the Garter, Lorde
President of Wales, and Marches of the
same, Lord Deputie Generall of the Queenes Ma-
iesties Realme of Ireland. Your humble
Orator Thomas Hacket wisheth the fauoure of
God, long and happy life, encrease of ho-
nor, continuall health and felicitie.



One are more to be
commended (right Hono-
rable) than those who wer
the first inuenters and fin-
ders out of Artes and Sci-
ences, wherwith mankind
is beautified and adorned,
without the which giftes
he were but naked, barba-
rous and brutish, yea and a
seruile creature. It was not
for nothing that the elders
in times past did so much
celebrate the institutors of those things: as Herodotus wri-
teth, that the Egiptians before all other men first found out the
yere by the course of the Planets, and deuided it into .xij. mon-
thes. Diodorus assigned it to the Thebanes, the which stan-
deth well with the opinion of Herodotus, because the The-
banes be a nation of Egipt. As Numa added to the yere Ian-
nary and February, Romulus ordred Marche, Aprill, and
May, Augustus an other part, and so Iulius Cæsar made up
* .ij. the

The Epistle Dedicatorie.

the perfect yere, as Polidorus Vergilius witnesseth in his booke *De inuentoribus rerum*. But how much praise is to be giuen to such as haue inuented good lawes & statutes for the brideling of the Barbarous and wicked, and for the maintayning and defending of the iust? As we reade that Isis arriuing in Egypt, brided that Countrey, and ordained good common wealths. How did the Scicilians honor Ceres, for that she was the first inuenter of wheat sowing, with other innumerable? Among all other, none in my iudgement is more worthier to be praised, than the first finders out how to make ships and vessels nauigable for the sea. Strabo writeth that Minos king of Crete, had the first rule of the sea. But Diodorus sayth, that Neptunus had the Empire of it afore him, for he inuented the feat in rowing of boates, and made a nauie, and was made Admirall of it by his father Saturnus, and Plinie reporteth that King Erichthas deuised boates first, and rowed in them on the Red sea. Some say they were ordained by the Troyans in the narrow seas called Hellespontus: some thinke they were inuented in the English sea. Danus as some write, was the first that vsed any ship when he sailed out of Egypt into Grece. But for more assurance, what so euer their opinions be, as touching the beginning hereof, (as we rede in the holy scripture) Noe was the first inuenter or maker thereof, before the flood. The ingenious industry of man hath brought many things to a notable and good perfection, as well in Cosmography and Nauigation, as in any other arte or science: for no doubt, (as it appeareth by this trauaile or worke of Cosmography & such like,) the olde ancient writers, as Ptholomeus and others, were deceived, in that they iudged this Newe found Worlde, or the West part to be uninhabitable. How muche are they to be praised, that for their Countrey sake refuse no imminent perill, leauing the Pleasaunt bedde of Delicacie, and the seate or cradle of Sensualitie, their landes and goodes, their Wines
and

The Epistle Dedicatorie.

and children, which in dede, are dearest vnto them, to abandon themselves and their sweetest liues to the fauoure of the boystrous seas, to the hap of the vncostante Windes, to the chayre of fortune, and finally to a thousande imminent euils, onely to encrease the fame and good renowne of their countrey. Among the which I might rehearse, that this most noble Seignorie and Territorie of England hath of late yeares gotte the fame and renowne, that it hath had in times past, by Navigation lately attempted by many and sundrie of our countrey-men, (God graunte them still to go forward and encrease in those and such like enterprises, to Gods glory and the benefite of this common Wealth.) But alas, the greater number of me are giuen to idelnesse or sensualitie, as if I mighte say nowe: Where are the Tiberians, the Metelli, the Emili, the Marij and the Catones? Among the number of a great many, and in the midst of aboundance and pleasure, we meditate nothing else but onely securitie, almoste abhorring to heare the name of trauell or payne, by which it may be sayde to vs, in a manner, as it was sayde of Haniball, after the battell Trasimenius or Cannas, that his wintering at Capua in pleasure and delicacie was more noysom and hurtfull vnto him, than either of the battels before named. We reade after that Alexander had vanquished almost the thirde parte of the world, hauing ouerthrowe the mighty King Porrus one of the strongest Kings of India, with whom (as rehearseth Plutarche in the life of Alexander) he among all other had moste to doe, hauing also subdued vnto him the mighty King Darius, hearing the Philosopher Anaxagoras, in a certayne lecture, holding this opinion, that there were Worlde out of number, therewith he burst out sodaynely into weeping, his friends moued with this sight, demaunded whether any mishap had fallen vnto him mete to weepe for or no, he sayde these wordes: Oh, haue I not good cause to weepe trowe ye, that

The Epistle Dedicatorie.

there being worlds innumerable, I am not yet come to be full Lorde of one? of whom I gather the incesable stomake, glory and renowme, how little he esteemed him selfe and his Kingdoms, without the name of victorious and mighty. Among and aboue all (as affirmeth Plutarchus) he esteemed the Ilias of Homer, because in the same was declared the excellent prowes of Achillis. Thus (right honorable) we see, the valiant and curagious personages of the world haue brought to passe many excellent enterprises, so that their fame shall neuer dye, atcheued as well by sea as by lande, as this worthy traveller Andrewe Theuit, in this his Nauigation of the New found World, which I haue dedicated vnto your honor, as a tokē of my good will, the which after your great & waighty affaires, it may please you to vse, and to pardō this my rash enterprise. wherein I am enboldned to prefer this towards you, as a thing very rare, and of such exquisitie doing, as before this time the like hath not ben heard of, whose annotations therein be such, as no Cosmographers hereto before haue done the like: desiring your honor so to accepte the same, as the good will of him that gaue it. And thus I commit your good Lordship to the tuition of God, who preserue you and all yours in health and eternall felicitie. Amen.

Your Lordships moste humble,
Thomas Hacket.

¶ An Admonition to the Reader.



Doubt not gentle Reader, but that the description of this present historie wil make thee to wonder, as wel bicause of the varietie of things that herein thou mayst Reade, as also of many others whiche at the firste wil seme vnto thee rather monstrous than naturall. But after that thou hast soberly wayed & considered the great effects of our mother dame nature, I doe surely beleue y^e such admiratiōs shal haue no more place in thee. Also let it not seme to thee strāge the setting forth of many strāge trées, as Palme trées and others, with beasts of the fieldes and foules of the Ayre, the which are cleane contrarie to the setting forth of our Cosmographers and Anciente writers, who for bicause that they haue not sene the places, and for the smal experience and knowledg that they had, did greatly erre. But if thou herein stande in doubt, then those that haue trauelled thether, and those *Indians* that were brought frō thence, can affirme al things here in contayned to be true. Furthermoze if that there be here in this booke any wordes that seme to thee rude or il placed, thou shalt therfore accuse the feuer and death, (y^e feuer) which hath so kept or cleaued to the Autho^r since his returne home, that he had no leasure to peruse his booke before that it came to the Printer, being prouoked to deliuer it at the commaundement of the Cardinall of Sens: and death which happened to Ambrose de la porte, a good student and well sene in the Frenche tong, who had taken vpoⁿ him the whole charge of this present booke. Notwithstanding gentle Readers, our good will herein hath not bene wanting, onely wishing for recompence, that it may be agreable to thee. Farewell.

In prayse of the Author.

THe farthest scope of heauen and earth also,
The subtile stremes inclosed in the ground,
The mighty Mines of Metals that doe grow
In lurking vaynes, that hidden are profounde,
The Cristall pearle, the Diamond so fayre,
The floting fish of diuers kindes of hew,
Of diuers soiles, to which thou mayst repayre,
Of other landes that yet to vs be new,
Hath *Theuet* here through trauell his and payne,
Educted forth, to satisfie thy minde,
Who well deserues thy thankfull speech to gayne,
As single eye of iudgement thyne shall finde.
Therefore as craues this his deserued stile,
So of his worke let iudgement thyne procede,
Who of good will this libell did compile,
To further thee, that tooke the same to rede.

IN THE VETVM NOVI ORBIS
peragratorem & descriptorem, Io. Auratus,
literarum Græcarum Regius professor.

*A*ure tenus, sed non pedibus, nec nanibus ullis,
Plurimus & terras, mensus & est maria
Multa tamen non nota maris terraque relicta
His loca, nec certis testificata notis.
At maria & terras pariter vagus iste *Theuetus*
Et visu, & mensus nanibus & pedibus.
Pignora certa refert longarum hæc scripta viarum,
Ignotique orbis cursor & author adest.
Vix quæ audita alijs, subiecta fidelibus edit
Hic oculis, terra sospes ab *Antipodum*.
Tantum alijs hic *Cosmographis* *Cosmographus* antecit,
Auditu quanto certior est oculus.

Vale in Christo.

To my Lord the Right
reuerend Cardinall of Sens, keper of
the great seales of France: Andrew Theuct
wisheth peace and felicitie.



Y good Lorde,
being sufficiently en-
formed, (how greatly)
after the moste com-
mendable and no lesse
great and paynfull ex-
ercise, to the which it
pleased the King to
employe and bestowe
your prudence (a fore-
casting witt) you take

pleasure not onely to reade, but also to see and
taaste, some fayre Historie, the which among
so many cares, might recreate your spirite and
giue it a delectable libertie of his moste graue
and carefull businesse. I haue boldened my selfe
to present vnto you this my discourse of a lon-
ger farre voyage made into *India America*, or
therwise by vs named *Fraunce Antartike*, being
partly peopled and partly discouered by our *Pi-
lotes*, a land which at this day may be called
the fourth parte of the vvorlde, not onely by the
withdrawings of our orizons, as by the diuer-
sitie of nature of bests, and temperatnesse of the
ayre of the countrey. Also for that none hereto-
fore hath sought it out, supposing al *Cosmogra-
phers*

THE EPISTLE.

phers (yea perswading with themselves) that the world was committed in that which the elders to us had shewed. And although that this worke seemeth to me of it selfe to be very litle to be offered before the eyes of your Lordship, notwithstanding, the greatnesse of your name will extol the basenesse of my worke: seing also that I am assured wel of your wonted clemencie, vertue, and desire to heare wonderfull things, that easily you will iudge howe that my intention doeth tende to no other ende but onely to make you vnderstand, that I haue no other delyght than to offer vnto you that thing, of the which you may draw and receiue some contentation, and wherein sometimes, you shalbe eased of the great and troublesome affayres which are offered in thys degree and office, that you holde. For there is no mind or spirit be it neuer so constant, but that sometymes is troubled with the quicke dispatch, graue and weighty affaires of a common weale. Therefore it is needefull sometimes to ordayne as the learned Physicion doth to a pacient or sicke body, some chaunge of meates to recreate the appetite of them which by their infirmitie and sicknesse, cannot broke nor taste one kind of meate continually, be it neuer so pleasant.

This therefore is the cause why the ancient Philosophers and others did oftentimes withdrawe themselves from being wrapped in or charged with the publike affayres. As also the
great

THE EPISTLE.

great Orator Cicero witnesseth to haue absented him selfe many tymes from the Senate of Rome, (to the great displeasure of the cytizens) for to remayne in his countreyhouse to be delighted in the plesant and Harmonicall melodie of the birdes. Seing then that among oures, as he among the *Romaynes*, for your singular erudition, prudence, and eloquence, you are as chiefe and principall minister of the triumphant common weale of *Fraunce* : and such a one as Describeth Plato in his common weale, that is to know, great Lorde, and a loue of vertue and science, therefore it is not without reason to imitate and folow him in this point. Euen so (my good Lorde) as returning all weake and weery of so long a voyage, I was by you first of your grace receiued and welcomed home, which gaue me to vnderstand and know, that you are the singular patron of vertue and of all those, that folowe it also to my iudgement, I thinke I could not direct this my little labour to a better than to you, the which if it please you to receiue so benignly as with a good & affectioned will I do present and direct it, and also to reade and peruse it, you shal find in my opinion wherin to recreate your spirites, and to holde me yours for ever. Although that already for many causes I feele my selfe greatly bound and holde to do most humble and obedient seruice to your lordship: to whom I beseech the creator to giue all goodlucke and prosperitie.

A Preface to the Reade



Onsidering vvith my selfe how much the long experiēce of things, & faithfull obseruation of many countries and nations, also their orders and manner of lyfe, bringeth or causeth perfection to man, although there were no exercise more cōmendable by the which a man may sufficiently decke his spirite with all kinde of Heroicall vertue and science: beside my first & formal Nauigation into the countrey of *Leuant*, in *Grecia*, in *Turkie*, *Egypte*, and *Arabia*, the which in times paste I haue put to light, I haue againe vnder the protection and sauegard of the great gouernoz of the vniuersal worlde, seing it hath pleased him to shew me so much fauor being left to the discretion and mercy of one of the most vnconstant Elements, & least assured that is among the rest, with small vesselles of wood so fraile that many times there was more hope of death than of life, for to sayle toward the Pole *Antartike*, the which was neuer discovered nor found out by the elders in times past, as it appereth by the writings of *Ptolomeus* and others, also ours of *Septentrion*, to the Equinoctiall, and therefore it was thought to be uninhabited. And we sayled so long that at the laste we came to *India America*, aboute the *Capricorne*, a mayn land of good temperatnesse and inhabited, as we will particularly & more at large hereafter declare, the which I haue taken in hande at the in-

TO THE READER.

Instant request of many great personages, of who
 the gestes more than Heroical & high enterprises
 celebrated by the Histories, cause them to lyue
 for euer in perpetual honor and immortall glory.
 What hath prouoked the great Poet Homer so
 vertuously to celebrate in his writings Vlysses,
 but onely his long peregrination and far trauell
 that he made in diuerse places, with the experiēce
 of many things as wel by sea as by land after the
 spoyle of *Troye*? What moued Virgill to write so
 worthily of the *Trojan Aeneas* although that he
 according to the writing of some Historiogra-
 phers had most trayterously betrayed his native
 countrey into the hands of his enemies, but one-
 ly for that he had vertuously resisted the furie of
 the raging waues, and other inconueniences of
 the sea, he had sene & endured many sharpe shou-
 res, and finally he came into *Italie*? Euen so as the
 soueraigne creator hath made man of two sub-
 stāces the one differing or exceding the other, the
 one elementary & corruptible, the other celestially,
 diuine and immortall. Also he hath put all things
 in his subiectiō, that is contained vnder the scope
 or circuite of the Firmament, to the ende that he
 might know as much as to him was necessary for
 to attaine to the soueraigne gift, leauing him ne-
 uerthelesse some difficultie & varietie of exercise.
 Man then although that he be a creature marue-
 lously accomplished, yet he is neuerthelesse an in-
 strument of vertuous actes, of the which God is
 the original, so that he may electe such an instru-
 mēt as pleaseth him for to execute his pleasure, be

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THE PREFACE

it by sea or by land. But it may so chaunce as it is commonly sene come to passe, that some vnder this preteritie make it a custome to abuse the worke-master by an auarice and an vn-satiabie appetite of some particular and temporall appetite, ioparding themselves vndiscretely & as wickedly, (as Horace in his epistles doeth manifestly shew) that he is worthy of prayse, that for the beautifying and eluminating of his spirite, & in the fauor of the common wealth doth willingly offer and put forth him selfe. This rule or meane Socrates the wise Philosopher knew how to practise, and after him Plato his disciple, (bothe the which) not onely contented to haue traueled and made voyages into strange countreys for to attaine to the full perfection & knowledge of Philosophie, but also to declare it openly without hope of any rewarde or recompense. Did not Cicero send his sonne Marke to *Athens*? partely for to heare Cratippus, and of him to lerne Philosophie, and partly also for to lerne the maners and lyuing of the citizens of *Athens*. Lyfander being elected for his magnanimitie & worthinesse gouernor ouer the *Lacedemonians* hath so worthily atcheued so many faire enterprises against Alcibiades, a man proude and valiant, and Antiochus his Lieutenant on the sea, that what losse or detrimēt so euer did chāce, his heart and manly courage did neuer faile him, but pursued his enimie by sea & by lande, so that in the ende he brought *Athens* to his obedience. Themistocles, not lesse experte in the feate of warre thā in Philosophie, for to shew what a feruēt desire

sire

TO THE READER.

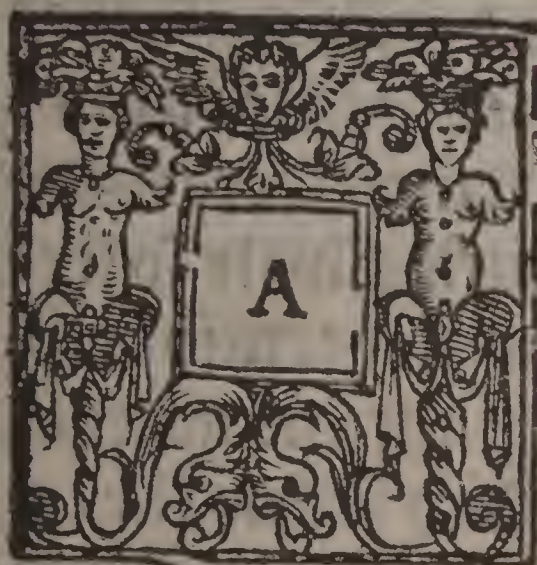
ſure he had to ieopardie his lyfe for the libertie of his countrey, perſuaded the *Athenians*, that the ſiluer that was gathered in the mynes the which they were wonte to diſtribute to the people, was turned and beſtowed to furniſhe and make ſhips and galleys againſt Xerxes, who for that he had partly diſtreſſed him, and almoſt put to flight, falling to appointment after this happie victorie againſt the order of an enimie, made him preſent with three of the beſte Cities of his Empire. What hath cauſed Seleucus Nicanor, the Emperour. Auguſtus Ceſar, and many Princes and noble men to beare in their pendens and ſtandarts the Dolphin and the anker, but onely to giue inſtruction to al their poſteritie, that Nauigation is the firſt and of al others the moſt vertuous. Here therfore without any long diſcourſe is an example of nauigatiō: as al things the more excellent they are, the more difficile or harde is the way to attaine to them, as after the experience Ariſtotele witneſſeth, ſpeaking of vertue. And that the nauigation is alwaies folowed with peril, as a body is with his ſhadowe, the which in times paſt was ſhewed by Anachariſis the Philoſopher, who after he had demaunded of what quantitie or thickneſſe were the placks or ſide of a ſhip: it was answered, not aboue four fingers: ſo much (ſaid he) is the lyfe of him from death that ſayleth with ſhips on the water. Now gentle Reader in that I haue alleged ſo many excellent perſonages, it is not to compare, much leſſe to thinke my ſelfe equal to them, but I am perſuaded that the great power

THE PREFACE.

power of Alexander hath not lettred his successors
to attempte yea the very extremitie of fortune.
Also the deepe knowledge of Plato did nothing at
all feare or abashe Aristotle, but that at his owne
pleasure he hath treated of Philosophy. For this
intent therefore not to be found ydle and slacke
among others, no more than Diogenes was among
the *Athenians*, I haue thought good to set out in
writing many notable things that I haue dili-
gently obserued in my Nauigation betwene the
South and the North, that is to wit, the situa-
tion and disposition of places, in what clymat,
zone or paralegie it be, aswel of the sea costes, I-
landes, and mayne land, the temperatnesse of the
ayre, the forme and maner of liuing of the inha-
bitants, the forme and propertie of beasts of the
earth and of the sea, also of trees and roots with
their frutes, mines and precious stones, shewing
it liuely and truely as neare as is possible. As
touching the reste I wold thinke my selfe happie
if that it would please you to accepte and receiue
this my little labor with as willing a heart as
I doe present it: as for the rest I am assured that
it wil be agreable if the Reader thinke well and
way in his minde the long and dangerous pere-
grination that I haue taken in hand, for to
see with the eye & to bring to light those
things most memoriall that I cold
note and gather together, as
hereafter shalbe
sene.

The first Chapter.

How the Author tooke
shipping.



Although that the firmament and all things that are contained vnder the Moone, even to the scope of the earth, seeme as the veritie is, to haue bene made for man, yet neuerthelesse it is so that dame Nature mother of all things, hath bene, and is alwayes

Al things haue
bene made for
man.

such a one, that she hath preserved and kept hid within, the things that are most precious and excellentest of hir worke, yea she hath remised hir selfe, contrary to things artificiall, the moste expertest workeman that euer was, were it Appelles or Phidias, even so as in the outwarde shew remayneth the paynting, grauing or decking of the vessel or statue, and within it remayneth altogether rude and unpolished. But in nature we see the contrary. Let vs first take example by the humayne body. Al the art and excellencie of nature is hidden within: also of al other naturall bodies, the exterior or outwarde parte is nothing in comparison if that of the interior part it taketh not his perfection. The earth sheweth outwardly a sorrowful and heauy face, being for the most parte couered with stones, thornes and thistles, or such lyke: but if the husbandman minde to open it with the plough, he shall finde this vertue so excellent, redy to bring him forth abundance, and to recompence him a thousand folde. Also the vertue of the roote & of the plante being without a harde barcke sometimes single & sometimes double, & that part of the frute that is most precious, wherein the vertue to bring forth his lyke, is hid within, as in the surest place or belly of the sayd frute. Euen as the laborer or husbandman ha-

A difference of
Art and of
Nature.

The newe founde Worlde

How Nauiga-
tion profiteth.

The cause of
the Authors
Nauigation.

How the Au-
thor toke ship-
ping for to
sayle to India
America.

uing tyllled the earth, receiueth thereby greate profit and
aduantage: others not contented onely to see the waters,
would in like case sounde them by the way of this noble
Nauigatiō with shippes and vessels, and for bicause that
thereby they haue founde & gathered inestimable riches,
& which is not without reason, seing al things were made
for man, the Nauigation is become by little & little so fre-
quented and folowed of men, that many not continually
remaining in vnconstant Ilands, haue in the end aboarded
the mayne land good and fruitfull, the which before the ex-
periēce was not thought, neither according to the opiniō
of our elders. Therefore the principal cause of our Navi-
gatiō was for that Mounseieur de Villegagnon, knight of
Malta a very expert gentleman as wel in Nauigation as
in other honest & comely affaires, hauing with more deli-
beration receiued the Kings commaundement, & for that
he was sufficiently enformed of my voyage made into the
countrey of *Leuant*, and the good & perfect knowledge that
I had in Nauigation, did most instantly request me, yea
vnder the Authozitie of the King my soueraygne Lorde &
Prince, to whom I owe all honor & obedience, charging
and commaunding me to assist him in the accomplishing
of his enterprise, the which I frely graunted, as wel for the
obediēce that I will giue to my natural Prince according
to my capacitie, as also for the honestie of the thing, al-
though it was paynesful. And therefore the first day of May
1555. after that the sayd Mounseieur de Villegagnon had
giuen order for the rigging and trimming of his ships, for
munitions & other things of warre, but with much grea-
ter difficultie than to an Armie marching on the lād, and
to the qualitie of his men of al estats, gentlemē, souldiers,
and diuers artificers: to be short, all things being made
redy and prepared in as good order as might be, the tyme
being

being come for vs to take shipping, at new *Hauen* a porte Why it was
called new
town (the cause why it was so named I will shew before
passing further) being so named to my iudgement of this *Hauen*.
worde that signifieth sea or straight, or if you say *Hauen*,
ab hauriendis aquis, lying in *Normandie*, whereas for
saking the lande we hoysed sayle, sayling vpon that great
sea by good right named *Ocean*, bicause of his raging, of
this Greke word *Ωκεανος* as som iudge, being wholly vnder
the power and mercy of the winde and waues. I know
well that in times past, according to the superstitious Re-
ligion of the Gentiles, many made their Vowes, Pra-
yers, and Sacrifices, to diuers Goddes, according as their
necessitie did shewe, then among those that would goe on The superstition
of the elders
before they
would go on
the water.
the water some before hande would cast some peece of
money therein as a presente or offering for to cause the
Goddes of sea to be fauorable and to appease their Ire.
Others attributing som deuinitie to the windes, thought
to appease them by strange ceremonies. As we find the
Calabrians to haue done to *Lapix*, a wind so named: like-
wise the *Thurins* and *Pamphiliens* to certayne others. Al-
so we reade in *Aeneidos* in *Virgill*, if it be worthy of cre-
dence, that notwithstanding the importunate prayer of
Iuno to *Aeolus* King of windes, the miserable *Trojan* re-
mayned on the sea, and the quarrell of the Goddes that
did folowe. By this we may euidently knowe the
error and abuse, with the which the Antiquitie was
blinded, being an erronious and damnable opinion, attri-
buting to one of the least creatures and vnder the power
of man, that which appertayneth to the onely Creator, to
whome I cannot sufficiently giue prayse in this place for
his fauor shewed to vs, in deliuering vs out of such
blinded ignorance. And for my parte, for that of
his onely grace he hath so fauoured our voyage, that
B.g. giving

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giuing vs a good full winde, we haue safely and peaceably passed the streights, and from thence to the *Canaries*, Ilands distant from the equinotial. 27. degrees, and from our *France* five hundred leagues or there about. Now for many reasons I thought good to begin this my discourse at our embarkment, and shipping, as by a more certaine and sure meane, the which being done, I thinke louing Reader, if that you take pleasure to reade it, I doute not but to guide you from point to point, and from place to place, euen from the beginning vnto the end, as right as is possible, obseruing the longitude and latitude of countries. Neuerthelesse whereas I haue not vsed such forme and meane, as the thing and your needefull iudgement doeth deserue, I beseech you to hold me excused, considering that it is very harde for one man alone, without the fauor and maintenance of some Prince or great Lord, for to sayle and discouer far countries, obseruing the things singular, nor to execute greate enterprises, although y of him selfe he might. And to my remembrance Aristotle agreeth well to this purpose, that it is impossible and very harde that he should do any thing of great excellencie and worthy of prayse, when the meane, that is to say riches, wanteth, knowing that the life of man is shorte and subiect to a thousand fortunes and aduersities.

Of the streight aunciently named Calpe, and now
Gibaltary. Cap. ij.

Casting *Spaine* on the lefte hand, with a calme and fauorable winde, we came ouer against *Gibaltar*, not striking our sayle, nor casting anker very nere, for many causes. In y which place we stayerd certaine dayes. This streight is on the borders of *Spaine*, deuiding *Europe* with

with *Africa*, as *Constantinople* doeth *Europe* and *Asia*. Many thinke this to be the originall of our sea *Meditareum*, as if the great sea being to full, shoulde by this place poure out vpon the earth, of the which writeth Aristotle in his booke of the *World* in this maner: the Ocean that of all sides doeth compasse vs toward the west neare to the columnes or pillers of Hercules, doeth poure out by the earth into oure sea as in a porte or haven by a narrow straight: neare to this straight are two Ilands neare one to the other, inhabited with slaues and others, the which labor to make salte, and therefore there is good trade and traffike: of these Ilandes the one is southwarde and the greatest made in maner of a triangle, if that ye beholde it from far, named by the elders *Ebusus*, and by the modernes *Ebusus*. *Ieniza*, the other is toward the north and named *Ieniza*. *Frumentaria*, and so to saile thether it is very dangerous, because of certayne rockes that are there, with other inconueniences. Furthermore there entereth diuerse navigable Riuer that bringeth greate riches, as one named *Malua*, separating *Mauritania* from *Cesariensia*, another yet named *Sala*, taking his spring in Mountayne Dure, the which trauesing the Kingdome of *Fes*, diuideth in forme of this Greke letter Δ and then runneth into this straight: likewise of many others the which at this time I omit: this much I will say by the way, that this straight passeth ouer the coast of *Afrika* to the troppike of Cancer, where as the sea doeth very little ebbe and flowe, but in those partes so sone as one draweth neere to this greate floude *Niger*, ii. degrees from the lyne, the course of this Riuer is not perceiued. In this straight of the sea *Meditareum*, there be two Mountaynes of a wonderful height, one on the coste or side of *Africa*, in tymes passe named *Calpe*, and now *Gibraltar*, the other *Abyle*, the which both

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Diuers opiniōs together are called the Colūnes, or pillers of Hercules, for of the erection that according to some writers he diuided them in twain of the pillers that befoze was but one mountaine named *Briarei*: and of Hercules. there retourning into *Grecia* by this straight finished and ended his labors, esteeming and thinking that he coulde passe no further, bicause of the Amplitude and spreading of the sea, which extended euen to his orizon & end of his sight. Others do affirme that the said Hercules for that he woulde leaue a memorial of his happie conquests, caused ther to be erected two columnes or pillers of a meruelous

The maner & height on the coast of *Europe*. For the old & ancient custome hath ben that the Noble & great Lords, did reare & set vp a pillar or colūne, in that place whereas they did finishe their voyages & high enterprises, or else at their tombes or sepulturs, thereby to shew and manifest their might & famous actes aboue others. As we reade of Alexander which did leaue certaine markes in *Asia* the great, whereas he had bene. For the like cause the like was erected at *Rhodes*. As much may be said of *Mausolia* numbred among the seuen wonders of the world, made & edified by *Artemisia* in the honour & for the loue that she bare to hir husband: the like of the *Pyramides* of *Memphis*, vnder y^e which are embalmed the Kings of *Egypte*. Furthermore at the entrie of the great sea, *Iulius Cesar* reared vp a hye pillar of white marbell. And for bicause that many haue bene of this name of Hercules, we wil say with *Arian* y^e Historiographer, this Hercules to be he, that the *Tyriens* haue celebrated, for bicause that they haue edified *Tartesse* on the borders of *Spaine* whereas are the pillers of the which we haue spoken, and there is consecrated to him a temple according to y^e maner of the *Phenicians*, with such sacrifices and ceremonies as was vsed in times paste. Also it hath ben named the place of Hercules. This straight at this day is the refuge and succor of theues, pirates and rouers on the

What Hercules
it was of who
are named the
columns Tar-
tesse and aun-
cient Citie of
Africa.

the sea, as *Turkes, Moores* and *Barbarians*, enemies of our Christian Religion, who lurking and flitting there with their Gallies and barks, rob and spoyle marchants that come to trade as well of *Africa* and *Spayne* as of *Fraunce*, *Englande* and other places, and that which is more to be lamented, the captiuitie of diuers Christians whom they vse most cruelly, yea worse than brute beastes in all their affaires, beside the losse of soules in denying their Christendome bicause of their horrible and dreadful torments.

Gibaltar a place of Trafficke from Europe to Africa.

Of Africa generally. Chapter. 3.

Sailing beyond this straight, for that we had coasted the Countrey of *Africa* the space of eight dayes, on the left hand even right to the Cape of *Canti* being distant from the Equinoctial. 33. degrees, we will write thereof generally.

Africa as *Ptolomeus* writeth, is one of the third parts of the world, or else the fourth, according as certayne writers haue affirmed that haue written since, that by navigations many countries, in times past being vnknowne, haue ben discovered, as *India America* of the which we pretende to write, named as *Ioseph* witnesseth *Africa* of *Affer*, who as we reade in the *Greeke* and *Latine* Histories, for that he ouercame it, raigned him self & named it after his own name, for before it was called *Libia* as some think of this *Greeke* word: *Νιξ* the which signifieth the South winde that there is frequented and familiar, or of *Lybs* that raigned, or else *Africa* hath ben named of this article *A*, and *φεικ* that signifieth colde, and before called *Hesperia*. As touching his lying, it beginneth truely at the Weste *Atlantike* and endeth in the straight of *Arabia* or at the sea of *Egypte* as *Apian* witnesseth, as in like case in fewe wordes *Aristotle* doeth very well write. Others make it to beginne at *Nyl* towards the North, at

The fourth parte of the world as some writers affirme the opinion of this word *Africa*.

The situation of Africa.

B. iij.

the

John James Dore *Barrow* *was* *writ*

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the sea *Meditareum*: furthermoze *Africa* hath bene called as Iosephus writeth in the Antiquities of *India*, al that is comprehended on the one side from the North sea or *Meditareum*, euen to the West Meridionall, neuer thelesse seperated in twayne, olde and newe, the newe beginneth at the hilles of the *Done*, hauing his head at the Cape of good hope in the South sea. 35. degrees aboue the lyne, so that it contayneth of latitude. 25. degrees. As touching the olde, it is diuided in foure prouinces, the first is *Barbaria*, contayning *Mauritania*, *Cyrenia*, and *Cesariensis*, there the people be very blacke. In tymes past this countrey was little inhabited, but nowe much moze: also the diuerse kindes of people remayning in this countrey with the diuersitie of maners and of their Religion, the knowledg of which wold haue made both a long voyage and also a large volume. Ptolomeus hath made no mention of the exterior parte towarde the South, for bicause that it was not founde out nor discovered in his tyme. Many haue discribed it moze at large, as Plinie, Mela, Strabo, Apian, and others, and therefore I wil not stand therein.

Pillars of stone
where as are
writings, of
the Phenicians.

This Religion, as Herodian writeth, is frutesfull, and well peopled with people of diuerse sortes and maners of liuing. Also the *Phenicians* in times past came to dwell in *Africa*, as it is sene by that which is writen in the *Phenician* tong in certaine pyllers of stone that as yet are to be sene in the towne of *Tynge*, called at this day *Thamar*, belonging to the King of *Portugal*. As touching their maners euen so as is the temperatnesse of the ayre according to the diuersitie of places, also the people themselves doe cause varietie of temperance, and by folowing of maners for the Simpathie that the soule hath with the body, as *Galian* sheweth in the booke that he hath writen. Likewise

we see in *Eutropia*, in diuers Kingdomes, the varietie of maners and customes, the *Africans* in general are crafty, as the *Syrines* couetous, the *Sicilians* willy, and the *Asians* voluptuous. There is also difference in Religions: some worship after an other maner, some are Mahometistes, other some are Christians after a very strange maner contrary to vs. And as for brute beastes, there are diuers kindes. Aristotle saith that the beastes in *Asia* are very cruell, and in *Africa* monstrous. For the scarcetie of water many beastes of diuers kindes are constrained to assemble where as there is any water to be had, & there oftentimes they couple together, and thereby engendereth the diuersitie of strange and monstrous beastes, the which causeth this argument and prouerbe, that *Africa* alwayes bringeth forth some new thing. This prouerbe is common among the *Romaines*, for that they made thether many bayages, hauing the Dominion of it of a long tyme, as *Scipio Africanus* sayth, they alwaies brought from thence some strange thing, which seemed to engender a rebuke or shame to their citie and common weale.

The maners & Religio of the Africans.

The cause why there are in Africa so many strange kind of beastes.

The fourth Chapter treateth of Africa particularly.

Nowe as concerning that parte of *Africa* the which we haue coasted towards the West, as *Mauritania*, and *Barbaria*, so named because of the diuersitie and strange maner of the inhabitantes, it is inhabited with Turkes, Moores, and others bozne in the countrey, true it is that in some places it is vnhabited, and as desert as wel for the extreme heate that maketh them to goe naked sauing onely their priue partes, as also for the sterilitie and barrenesse of some places being full of Spiders, and

Barbaria parte of Africa and why it was so called.

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fo: the quantitie of wild beastes, as Lyons, Tigers, Dragons, Leopards, Panthers, and others vnknown, the which causeth and constrayneth the people of that countrey to go in bandes and companies to their affaires and trades, garnished with bowes and arrowes, & with other weapons, fo: their defense. But if by aduenture they be sodainly beset with these wild beasts, being but a smal companie whē that they go a fishing o: otherwise, they flee to the sea, casting theselues in, & so saue theselues by swimming, in the which they are wel exercised & accustomed. The others being not so swift in running, o: not hauing the knowledge to swim, clyme vp into trees, and by this meane they euitate o: eschew the danger of those beastes. We must also note that the people of y countrey dye more by the rauishment of wilde beasts than by natural death: and this is from *Gibaltar* to the *Capuerd*. They kepe the cursed and damnable lawe of Mahomet, yea more superstitiously than the naturall *Turkes*. Before they make their prayer in their temples, they washe wholly their bodies, thinking thereby they purge their soule as well as the body by this outwarde washing and ceremonie with a corruptible element, and their prayer is made foure times a day, as I haue sene the *Turkes* do at *Constantinople*. In times past when that the *Pagans* had firste receiued this damnable Religion, they were constrayned once in their time to make a voyage to *Mecha*, where as their gentill *Propete* is buried, otherwise they had no hope of the rewards o: benefits that to them wer promised, the which things the *Turkes* obserue at this day, and they assemble fo: to accomplishe this voyage with all kinde of munitions and attillery, as though they would goe a warfar, fo: feare of the inuasions of the *Arabians* that kepe the mountaines in certaine places. What assemblies I

The Religion
& ceremonies
of the barba-
riens.

In mecha the sepulture of Mahomet: the voyage of the *Turkes* to *Mecha*.

haue

haue sene being in *Cairea*, with the magnificence and triumphes that there is made. And yet this is more curiously and straitly obserued amōg the *Moores* of *Africa* and other *Mahometists* so blinded and obstinate are they, the which hath giuen me occasion to speake in this place of the *Turkes* and of their voyage afoze they take in hand the warre or any thing else of waight or importance. And when that principally the meane is taken from them to make this voyage, they sacrifice some wild or tame beast, as they chaunce to meete, which they call as well in their language as in *Arabike*, *Corban*, which is as much to say as present or offering, the which abuse is not bled amōg the *Turkes* of *Leuant*, neither in *Constantinople*. They haue certaine *Priests* that are the greatest deceiuers of y^e world, they make the common sort beleue & vnderstande, that they know the secrets of God and of their *Prophete* that speaketh many times to them. Furthermore they vse a strange maner of writing, and do attribute the first vse of writing before all other nations. To the which the *Egyptians* wil neuer accord to whom the most part of those that haue treated of Antiquities, giue the first inuention of writing with the representing by certaine figures the cogitations and thoughtes of the minde. And to this purpose writeth Tacitus in this maner: the *Egyptians* wer the first that represented and manifested the conception of the minde by figures of beastes, grauing vpon stones for the memorial of mē, the things that happened and were done in times past. Likewise they say that they are the first inueners of letters. And this inuention, as it is founde by writing, was brought into *Grecia* by the *Phenicians*, that then ruled on the sea, being reputed to their great glory as the first, finders out of that which they had learned of the *Egyptians*.

The *Egyptians* were the first that inuented writing and letters.

The

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The holy
Crosse a town
in Barbarie.

The men in this parte on the coaste of *Europe*, vse to nuynte their ioyntes with *Dyle*, of the which they haue greate plenty, befoze they take in hand any greate exercise: for al softe and pliable things are not easy to breake, they principallie make warre with the *Spanyardes* on their borders, partly for religion & partly for other causes. It is true that the *Portingals* of late time haue overcome certaine places in *Barbaria*, and edified townes and Castels, and planted our Religion, specially one faire towne named the holy Crosse, for that they ariued & stayed there the same day, & it is at the foote of a faire mountayn. But within this two yerres the wicked people of the countrey being assembled together, haue throwne downe from the sayde mountayne so many greate stones, that they had pulled out thereof, that in the ende the poore *Portingals* were constrained to forsake the place, & there is alwayes such enimitie or hatred among them, that they trade and trafficke together their Sugar, *Dyle*, *Ryce*, *Lether* and other marchandise by leauing of pledges and hostages. They haue quantitie of good fruts, as *Oranges*, *Lemōds*, *Citrons*, *Pomegraneds*, the which they eat for wante of better meate, and *Ryce* in steede of *Wheate*: also they drinke *Dyles*, as we do *Wine*. They liue many yeares, more to my iudgement bicause of the sobrietie they vse, than otherwise.

Of the fortunate Ilandes novv called the Canaries. Cap. 5.

How the For-
tunate Ilandes
lye now named the Cana-
ries.

Leaving *Barbaria* on the left hande, hauing alwayes the winde sauozable, we knew by our compasse how neere we were to the fortunate Ilandes, lying on the borders of *Mauritania* toward the west, being so named by

by our elders, bicause of the good tēperatnesse of the aire, & frutfulnesse of the same. Nowe the first day of September in the foresayde yeare, about sixe of the clocke in the morning, we had sight of one of these Ilands, bicause of the hyght of a great Hill, of the which we wil speke moze largely and particularly hereafter. These Ilandes as some do affirme are .x. in number, of which there are three that the Authoꝝ make no mention of, so that they are inhabited, the other seven, which are named, *Tenerif* the Ile of *yzon*, *Gomeria*, and the great Iland, properly called *Canaria*, are distant from the Equinoctial. 27. degrees, the other three, *Fortenenturia*, *Palma*, and *Lancelota*, are. 28. degrees, so that by this ye may see, that from the first to the last, is a degree, the which is. 17. Leagues and a halfe, reckening from the North to the South, according to the opinion of Pilotes. But without further talke, he, that wold finde out by the degrees of the firmament the quantitie of leagues, and stades, that the earth doth contayne, and what proportion there is from league to degree (the which ought to be obserued of him that will write of countries as a true Cosmographer) let him reade Ptolomeus, the which treateth therof at large in his Cosmography. Among these Ilands there is none of them, but the greatest that is named *Canaria*, bicause of the multitude of greate Dogs that there are nourished, as Plinie sheweth, and many others after him, that say as yet, that Iuba bare away thwayne.

But nowe they are all named the *Canaries* without any distinction, for this onely reason before shewed. But in my opinion I thinke they were named *Canaries*, for the abundance of Canes and wild Kēdes that growe on the sea brink: as for the Canes or Kēdes y beare Sugar, the Spaniards haue planted a great many, since the tyme that

Why they were named of our elders the Fortunate Ilandes.

The number of these Ilands.

Ca. 3. 4. 5. & 6.

Why the fortunate Ilandes are now named the Canaries.

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that they haue there inhabited, but ther did inhabite brutish & Barbarous men befoze that there were any Dogs, the which standeth by good reason, for I knowe well by experience, that in all the countreys and *Indies* y haue ben discovered and founde out of late dayes, they had neuer knowledge of dog or catte, as hereafter shalbe shewed. Yet I knowe well that the *Portingals* haue brought ther some, and kept them for to hunte after wild beastes. Plinie, therfore speaketh in this maner: the first is called *Ombrion*, whereas there is no signe of house nor building. In the mountaines there is a fountaine, & trees like vnto that which is named *Ferula*, both blacke and white, out of the which may be wong or writhen water. Of the blacke ones the water is vere bitter, & to the contrary the white ones, the water is pleasant to drinke. The other is called *Iunonia*, whereas there is but one onely house builded of stone, ther is sene another that is next to this, but lesse & of the sayd name: another that is full of greate *Lezardes*. Right ouer against these befoze shewed there is another named the Iland of Snowe, for that it is allwayes couered with snowe. The next to that is *Canaria*, so called bicause of the multitud of great dogs y it engendzeth, as we haue befoze shewed, wherof Iuba King of *Mauritania*, had two, & in the saide Ile ther are some apperace of old buildings. This countrey in times past hath ben inhabited with wild and Barbarous people, not knowing God, but altogether Idolaters, worshipping y Sune y Moone & certaine other planets as soueraigne deities, of the which they thought they receiued al their benefits, but in lesse the .58. yeres, y *Spaniards* haue subdued and overcome them, and slayne part of them, and the rest they hold and kepe as slaues and captiues: and they inhabiting there, haue established or set by the Christian sayth, so that at this pzent ther is none

of the ancient dwellers left, onely a few excepted that are hid in the mountaynes, as in the mountayne of Pych, of the which we will speake hereafter folowing: True it is that that place is the refuge of all the banished of Spaine, the which for punishment are sent thither into exile, so that there is an infinite number also of slaues, the which serue as well to labor the ground, as to do other labors, I do much maruel how the inhabitantes of these Ilands, and of Afrike, for that they are nere neighbors, haue so differed in language, in colour, Religion and in maners. Also that many vnder the Romaine Empire haue conquered and subdued the greatest parte of Africa, and neuer touched these Ilands, as they haue done in the sea *Meditarium*, knowing also that they are very fruitfull, seruing as a victualer to y^e Spaniards, euē as *Cicilie* serueth to the *Romaines* and *Genenois*. This countrey of it selfe is good, being so well filled, it bringeth greate profit, and the most in Sugers. For within these few yeares they haue planted many Canes that bring forth greate quantitie of Sugers maruelous good, not only in these Ilands but in other places that they hold there. Neuerthelesse it is not so good in any part as in these Ilands of *Canaries*. And the cause why it is there better gethered & desired, is, for that the Ilands in the sea *Meditarium* on the coast of græke lād, as *Metelin*, *Rhodes*, & other places bearing good suger, befoze the *Turke* had the dominio of them, haue ben spoyled by negligence or otherwise. And in all the countrey of *Leuant*, I haue sene no suger made but in *Egypt*, & y^e canes beare it growe on the bynke of *Nyl*, the which also is greatly esteemed of the people & of the marchants y^e trade thether as much & rather more, than *Canarie* Suger. The elders befoze vs esteemed greatly the Suger of *Arabia*, for that it was maruellous hartly and pleasant, specially

The inhabitantes of the Canaries conuerted to the Christian faith.

The bountie of the Ilandes named Canaries.

Suger of Canaria.

Suger of Egypt

Suger of Arabia.

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for medicine, to the which vse they did put it & to little o-
ther. But now adayes voluptuousnesse is so increased, spe-
cially in our *Europe*, that there cannot be neuer so little a
banket made after our maner of living, but that enery
saue must be sugered, and also our meates and drin-
kes. The which thing was defended to the *Athenians*, by
their lawes, as a thing that did effeminate the people: the
which the *Lacedemonians* haue folowed by example.

The fruitful-
nesse of the
Canaries.

But of a trueth the great Lordes of *Turkie* drinke su-
gered waters, for bicause that wine is defended them by
their lawe. As touching the wine that was inuented by
the greate Phisition *Hippocrates*, it was onely permitted
to sicke folke and vnable, but at this day it is so common
with vs, as it is scarce in other countreys. So much haue
we spoken by the way, on the talke of suger, let vs now
returne to our mater. As for corne there is sufficient in
these Ilands, also of very good wine, better than the wine
of *Candia*, where as they make *Malmesies*, as we will de-
clare intreating of the Ilands of *Madera*. Of flesh also
there is sufficient, as wilde and tame goates, birds of all
kindes greate quantitie, *Oranges*, *Citrons*, *Lemons*,
Pomegranads and other fruites, *Palmes*, and greate
quantitie of good *Hony*.

Smal trees na-
med *Paper*.

There is also about the riuers and floudes little trees
named *Paper*, and in the sayd riuers and floudes there
are fishes named *Silures*, the which *Paulus Iouius* in his
booke of fishes, thinketh to be *Sturgion*, of the which the
poore slaues feede on, sweating for trauell & almost breath-
lesse, and oftentymes they feede thereon for wante of
other meate. And thus much I will say by the way, that
they are very hardly intreated of the *Spaniards*, specially
of the *Portingals*, yea worse than of the *Turkes* or *Ara-
bians*. And I am constrained to speake thereof, for that I
haue

haue sene it my selfe. Among other things, there is found an herb against the hils sides commonly called *Orifelia*, the which they gather with greate diligēce for to dye colour. Furthermoze they make a kinde of blacke gumme the which they name *Bre*, of the which there is greate abundāce in *Tenerif*. They take thornes of y^e which there is great quantitie, and breake them, and lay them by pece one vpon another like crosses, and vnder eche heape there is a little hole of no great depth, and then they set fire on this woode almost at the very top, and then it rendereth his gumme that falleth into this hole. Others do make it with lesse labo^r, for the hole being made, they set fier on y^e tree: this gumme bringeth them great profit in their trade that they make to *Perou*, of the which they vse to calke ships and other vessels for the sea, putting it to no other vse. As touching the harte of this tree being somewhat red, the poore people that dwel on the hils and moūtaines cut it by long stickes of the length of halfe a fadome, as greate as our thumbe, and lighting it at one ende it serueth in stede of a cādel. Also the *Spaniards* vse it after this manner.

Orifelia an
herbe.

Bre, blacke
gumme and
howe it is
made.

Of the high mountaines of Pike properly called
Pikehill. Cap. 6.

In one of these Ilands named *Tenerif*, there is a Hil of so wonderful a highth that the mountaynes of *Armenia*, of *Persia*, *Tartaria*, neither the *Hyll Lybem* in *Syria*, the mounte *Ida*, *Athos*, no^r yet the mounte *Olympus*, so much celebrat by the *Historiographers*, ought not to be cōpared to this Hil, the which containeth in circuite at the leaste twenty miles, & from the soote to the top 54. miles. This moūtaine o^r Hil is named *Pike*, at al times snowy,
C. j. misty,

The wonder-
full highth and
circuite of
Pikehill.

The newe founde Worlde

The height of
the hill Etna.

Ptolomeus
hath knowen
this hill.

myſty, and ful of great and cold vapors, and alſo of ſnow,
although that it is not eaſily ſene, (to my iudgement) for
bicauſe that it extendeth to the lower Region of the Aire
the which is very colde, as Philoſophers, and Aſtrono-
mers holde opinion, ſo that the ſnow cannot melt, bicauſe
that in that place the Sunne cannot caſt his beames, and
therefore the ſuperior or vpper part remayneth alwayes
colde. This mountayne or Hill is ſo high, that if the
aye be cleare, it may be ſene fiftie Leagues on the wa-
ter and more. The top and the bottome of this hill though
one be nere or farre of, is made in maner of this Greeke
figure Ω the which ſignifieth Omega. I haue alſo ſene the
Hill called *Etna*. 30. Leagues, and on the ſea nere to
Cypris, I haue ſene a certayne mountayne of *Armenia*,
fiftie Leagues of, though I haue not the eye ſight ſo
good, as *Linxius*, who from the *Promontarie* of *Lylibie* in
Sicilie, did diſcerne and ſee the ſhips, in the porte of *Car-
thage*. I am ſure that ſome will thinke this ſtrange, eſte-
ming that a mans eye coulde in no wiſe ſee nor diſcerne
ſo far of: but neuertheleſſe this is moſt true in plainneſſe,
but not in height. The *Spaniards* haue diuers tymes
aſſayed to ſounde the height of this hill, and for to doe
it, they haue many tymes ſent a certayne number of pro-
ple with mules, bearing bread, wine & other munitions,
but they neuer returned againe as I haue ben credible
informed of thoſe that haue dwelled there ten yerres. And
therefore they holde opinion, that in the ſayd hill, as wel
on the toppe as in the circuite, there are ſome reſte or
remnant of theſe wilde *Canarians*, that thither are retire
d, and kepe the ſayde hill, living with Beotes, and
with wilde beaſtes, the which kill and ſlaue thoſe that
preſume to get by the hill, to diſcouer the toppe thereof.
Alſo of this Ptolomeus hath had knowledge, ſaying, that
beyond

beyond the Columnes or pillers of Hercules, in a certain Ile there is a hil, of a maruellous and wonderful height, and therefore towarde the toppe it is alwayes couered with Snowe: from the sayde hill there falleth greate abundance of water, that watereth all the Ilande, the which maketh it very fruitfull of Canes, Sugers, and other thinges. And there is no other water than that which commeth from that hill, otherwise the countreys that are vnder the tropike of Cancer, wold remayne barren bicause of the excessive heate. It bringeth forth abundantly great stones like to sponges, & are very light, so that one as great as a mans heade doth not waigh half a pounce: it bringeth forth other stones like Iron sledges: and foure or fve Leagues vpon the Hill, are founde other stones, that smell like smoke, and therefore the inhabitants think that in the hil ther is some smoky Mine.

Strange sorts
of stones.

Of the Ile of Iron.

Cap. 7.

Among these Ilandes I thinke good particularly to describe the Ile of Iron next to *Tenerif*, so named for bicause that there are founde Mines of Iron, as the Ile of *Palme*, so named bicause of y^e multitude of *Palme* trees, that are there, and so of others. And although that it be the least of the others, (for his circuite is not aboue 6. Leagues) yet neuerthelesse it is fruitfull, for the circuite that it containeth, as well in canes bearing Suger, as in beasts, fruits, & sayre gardens, aboue al y^e rest. It is inhabited wth the *Spaniards* as wel as y^e rest. As touching corne, ther is not sufficiēt for the dwellers, therefore the greatest part as y^e slaues, are cōstrained to nourishe them selues wth milke and chēse, made of goates milke, of y^e which ther is

The Ile of Iron
and why it is
so called.

The fruitfulness
of the Ile
of Iron.

C. y.

plentie,

The newe founde Worlde

Milke and
Cheese grauel-
ly.

Diuers nou-
rishmentes of
diuers people.

Milke is very
good suste-
nance.

plenty, and therefore they looke fresh, well disposed, and maruellous wel nourished, for bicause that such nourishment by custome is familiar to their nature, likewise for that the good temperatnesse of the ayre fauoureth them. Some half Philosopher or half Phisitio (giuing alwayes honoꝛ to thē that merit honoꝛ) may here demaunde whe- that they vsing these things, are not grauelly, knowing y milke, and chēse engender grauel, as may be sene in ma- ny in our *Europe*. I answered that chēse of it selfe may be good and bad, grauelly and not grauelly, according to the quantitie that is taken, and the nature & disposition of the person. True it is that to vs which being not contented with one kinde of meate, we take oftentimes euen in an houre twenty, or thirty kindes of meates and drinckes, it may be hurtfull, but not to them which vse one kinde on- ly, yea, and that moderatly.

We see that the *Indians* liue seuen or eight moneths in the warre with meale made of certayne harde and dry rootes, in the which some woulde Iudge that there were no nourishment nor sustenance. The inhabitantes of *Creta & Cypris*, liue almost with no other thing than milke the which is better than that of the *Canaries* for that it is holwe milke and other Goates milke. Furthermore that milke is good nourishment, that promptly is conuerted into bloud, for that it is but bloud whitted in y dung or rother. *Plinie* in his seconde booke & .42. Chap. sheweth that *Zora- stes* liued xx. yeres in the wildernesse onely with chēse, y *Pamphiliens* in the war, had almost no other victuals but chēse made of Asses, & Camels milke, the which also I haue sene the *Arabians* do, the which did not onely drinke milke in steade of water passing the Desert of *Egypt*, but also gaue it vnto their horses. Also the Ancient *Spaniards* for the moste parte of the yeare lyued with *Ackoznes*,
as

as Strabo sheweth & Posidonius, of the which they made their bread, and their drinke of certayne rootes, and not onely the *Spaniards* but many others, as Vergill reciteth in *Georgicon*: but now the season serueth vs to liue more sweeter and more humaynly. The men in all these Ilands are more broken to laboꝝ and trauel than the *Spaniards* in *Spaine*, hauing no lerning but rustically. To cōclude, they of knowledge that are wel sene in the Nauigation, aswel *Portingals* as *Spaniards*, say that this Iland is right vnder the *Diametrial*, as they haue noted in their carde *Marins*, limitating all that is from the North to the South as the Equinoctiall lyne of West and East, the which lines are equall in greatnesse, foꝝ euery one cōtaineth 360. degrees, and euery degree as besoze we haue sayde, is seuentene leagues and a halfe. And euen as the Equinoctiall lyne diuideth the Sphere in two, and the foure and twenty clj: mats twelue, in the East, and as much in the West, also this *Diametrial* passing by this former Ilande, as the Equinoctiall by the Isles of S. Omer, cutteth oꝝ breaketh the Paralyzes and all the sphere by the half of the North to the South. Other things I haue not founde in this Ilande worthy of memorie, sauing that there are greate quantitie of Scorpions, & more dangerous thā those that I haue sene in *Turkie*, as I haue knowen by experience. Also the *Turkes* gather them foꝝ to make Oyle, good foꝝ medicine, as the Phisition can very well vse it.

The Ile of Iro
is right vnder
the Diametrial
line.

The value of
euery degree.

Scorpions of
Canaries.

Of the Ilandes of Madera.

Cap. 8.

WE reade not in Authoꝝ how that these Ilandes were discovered, but within these sixtie yeares that the *Spaniardes* and *Portingals* haue hazared
C.ij. and

The Ilandes of
Madera not
knowē of our
elders.

The newe founde Worlde

What Madera
signifieth.

and enterprised many Nauigations towarde the West,
and as we haue sayde before, Ptolomeus had understan-
ding of the Fortunate Ilands even to the *Caape ver*. Pli-
nie also maketh mention, y Iuba brought two dogs from
the great *Canaria*, beside many Authoꝝ that thereof haue
spoken. Then the *Portingals* were the first that found out
these Ilands, of the which we speake, and named them in
their language *Madera*, the which is as muche to say, as
Woode, for that it was altogether a Wildernesse full of
woode, and not inhabited. These Ilands lye betwene *Gi-
baltare* and the *Canaries* towarde the West, and in our
Nauigation we coasted them on the right hand, being di-
stant from the Equinoctiall, about .32. degrees, and from
the *Canaries*. 63. leagues. Now for to discover and labour
this Countrey, as a *Portingale* being a master Pilot shew-
ed me, they were constrained to set fire in the woode, as
well of the highest as of others. Of the greatest and prin-
cipallest Iland, that is made in maner of a Triangle, as
 Δ of the *Greekes*, containing in circuit .14. leagues, or there-
about. Wherein the fire continued the space of vij. or .viij.
dayes, with suche a vehement heate, that they were con-
strained to saue them selues in their ships, and the others
that had not this meane nor libertie, cast themselves into
the Sea, untill the smoke of the fire was past. Inconti-
nently after, they began to labour the ground, to plant and
sowe diuers graines: the which profited greatly, because
of the good disposition and temperatenesse of the aire. Af-
terwarde, they builded and edified houses and Castles, so
that at this day there is found no place so faire and plea-
sant. Among other things, they haue planted great plenti-
tie of Canes, that beare very good suger: with the which
they haue a great trade into other Countreys, and at this
day

Suger of Ma-
dera, celebrated
aboue others.

say the suger of *Madera* beareth the name. The people that nowe inhabite *Madera*, are muche moze ciuill and fuller of humanitie, than they of the *Canaries*, and they trade with others, as humainely as is possible. Their greatest trade is Suger and Wine, of the which we will treate hereafter at large. Also they haue Honey, Ware, Oranges, Citrons, Lemonds, Pomegranads and Cordemans, they make great quantitie of Comfets, the best that may be wished for, and they make them in the likenesse of Pen, Women, Lions, Birdes, and Fishes, the which is a faire thing to see, and muche better to taste. Also they conserue many fruits, the which by this meanes do kepe, and they are caried into straunge Countreys, to the comfort and recreation of euery one. This Countrey is very good, faire, and fruitfull, as well of his natural disposition, because of the faire hils decked with woodes and straunge fruits, the which we haue not in these parties: as also of fountaines and liuely springs, with the which the fieldes and medowes are watered, being garnished with herbes and floures sufficiently, and wilde beastes of all sortes. Among the Trees that are there, there are many that caste gumme, the which they haue learned with the time, to put to necessary vses. There is also scene a kind of *Gaiac*, but for that it is not found so good as the *Gaiac* that is at the *Antilles*, they set nought thereby: it may also be, that they know not the manner how to vse it. There are also certaine Trees, that at certaine times of the yeare, casteth good Gumme, the which they call Dragons bloud, and for to get it out, they pearse the tree fote, opening it wide and deepe. This tree beareth a yellow fruit, as great as a Cherrie, the which is very good to refreshe one, whether he haue the Ague or otherwise.

Comfets of
Madera.

The fruitfull-
nesse of the I-
lands of Ma-
dera.

Gumme.

A kinde of
Gaiac.

Dragons blud.

C. iiij.

This

The newe founde Worlde

Dioscoridus
Cinaber.

This kinde of gumme is not vnlike to *Cynaber* of which writeth Dioscoridus, saying, as for *Cynaber* sayth he, is brought from *Africa*, and is solde deare, so that there is not ynough to satisfie paynters: it is redde, and therefore some iudge it to be Dragons bloude, and so hath Plinie thought it in his booke the. 33. of his naturall Historie the seuenth Chapter, of the which as well *Cynaber* as Dragons bloude is not at this day founde among vs so naturall, as the elders haue described, but the one & the other is artificiall: therefore knowing what the elders haue iudged it, and that which I haue knowen of this gumme, I woulde esteeme it to be altogether like to *Cynaber* and Dragons bloude, hauing a softe, and a cold vertue. I wil not here forget among these, so singular fruites as great Lemonds, Oranges, Citrons, and abundance of swete Pomegranads, winish, swete and sowre, little and great, the rype or peeke of which serue to tanne and harden the skins, for that they are very suppell. And I thinke that they haue learned this of Plinie, for he treateth therof in his 19. booke and thirtenth Chapter of his Historie. To be short, these Ilands so fruitfull & wel disposed, do excel in delicatnesse those of *Greece*, were it *Chios* that *Empedocleus* hath so much extolled, and *Rhodes*, *Apollonius* and many others.

Of the Wine of Madera.

Cap. 9.

We haue here shewed howe much the lande of *Madera* is fruitfull and well disposed, to beare many kinds of good fruite: now we must speake of the Wine of *Madera*, the which is aboue all fruites, for the vse and necessitie of our humayne life. I cannot tel whether

Whether it meriteth the first degree, at the least I am assured it meriteth the seconde in excellencie and perfection. The Wine & Sugar bicause of an affinitye in temperatnesse that they haue together, require a like disposition as doeth the ayre and the lande. And euen as our Ilandes of *Madera* doe bring forth greate quantitie of very good Sugar, so doe they in lyke maner bring forth good Wine from what partes so euer the plantes are come. The Spaniards haue affirmed that they wer not brought from *Leuant* nor from *Candia*, and yet the Wine is as good and better. The which then ought not to be attributed to any other thing, but onely to the grounde. I know well that *Cyrus* King of the *Medians* and *Assirians*, before that he had conquered *Egypte*, made to be planted a great number of plants that he caused to be brought from *Siria*, that since brought forth good Wine, but yet they passed not these of *Madera*. And as for the Wine of *Candia*, though they are very excellent, so that in times paste they haue bene greatly esteemed in the *Romaine* bankets, the which haue bene more celebrated than the Wines of *Chios*, *Metheglyn*, and of *Promentorie* of *Arnaasia*, which for his excellencie and pleasantnesse hath bene called Wine for the Gods. But at this day the Wines of *Madera*, and of the Ile of *Palme* one of the *Canaries*, hath got the reputation, whereas there groweth white, red & claret with the which they doe trade into *Spaine* and from thence into other countreys. The most excellentest is sold at the place where it is made, for nine or ten Ducats the pype. From the which countrie being transported into other places, it is very hot and burning, and rather poyson to men, than nourishment, if it be not taken with discretion.

Wine and Sugar of *madera*.

Wine of *Cadia*

Wine of the Ile of *Palme*.

Plato esteemed Wine to be a very good nourisher, and very familiar to our bodies, stirring vp or prouoking the

C. v.

Spirites

The newe founde Worlde

The profit of
Wine being
moderately ta-
ken.

Spirites to vertue and honestie, alwayes prouided that it be moderately taken. Also Plinie saith, that Wine is a so- uerayne medicine. The which being well knowen of the *Persians*, esteemed their greate enterprises after that they had dronke Wine (moderately) to be more worthy than those that were done fasting, that is to wit, being taken in sufficient quantitie according to the complexion of mē. We haue here shewed, that onely the quantitie or super- fluitie of meates and drinckes hurteth: therefore to my iudgement this Wine is better the second and third yere than the firste, when it hath the heate of the Sunne, the which heate within time consumeth and badeth, so that then there remaineth but the naturall heate: for being transported from one place to another, the burning heate extinguisbeth. Moreouer in these Ilandes of *Madera*, the trees, herbes, and fruites growe so rancke and thick, that they are constrained to cutte and to burne a greate parte thereof. In stede of which they plante canes of Su- ger that profit very much, bringing their Sugar in, in .6. monthes, and those that they plante in Januarie, are cut in June, from one moneth to another, and so according as they are planted, the which letteth that the heat of the Sunne doth not hurte them. Here I haue briefly shew- ed that which I could obserue, as touching the secretes of the Iles of *Madera*.

Of the Promentarie Verd, and of his Ilandes. Cap. 10.

A Promentary
is, that which
we cal a Cape.

THE elders haue called or named a *Promentarie*, a point of a lande that lieth out long in the sea, the which may be seene a farre of, and that this day it is called with vs a *Cape*, as a thing eminent aboue others,
as

as the heade is aboue the rest of the body : also some will write Promontorium à Prominendo, the which to my iudgemēt is best. This *Caape* or *Promontarie* of the which we minde to speake, lyeth on the coast of *Africa*, betwene *Barbaria*, and *Guinny*, in the realme of *Senega*, distāt from the Equinoctiall. 15. degrees, being in times paste named *Ialout*, by the inhabitants, and since *Caape verd*, by those that haue sayled thither & discovered it, being so named bicause of the multitude of trées bothe small and greate, that are grēne at all tymes of the yere, euen as the white *Caape* is so called, bicause it is full of white sandes, being as white as *Snowe*, without any appearance of Herbes or trées, distant from the *Canaries*. 70. Leagues: and there is founde a goulfe of the Sea, called by the people of the countrey *Dargin*, of the name of a little Ilande, nēre to the mayne lande. Ptolomeus hath named this *Caape verd* the *Promontorie* of *Ethiopia*, of the which he onely had knowledge without passinge further, the which I iudge for my parte, to be well termed of him, for this countrey extendeth of a greate length, and therefore many haue sayde, that *Ethiopia* is diuided in *Asia*, and in *Africa*. Among the which *Gemaphrisius* saith, that the mountains of *Ethiopia*, did occupie the greatest parte of *Afrike*, extending by brinkes or borders of y^e west Occidental, toward the South, euen to the floud or riuer *Nigritis*. This *Caape* is very fayre and greate lying farre into the sea, edificed on two fayre mountaynes. All this countrey is inhabited with rude & vnciuil people, not so rude or wild as they of the *Indies*, very black as they of *Barbarie*, ye must also note that frō *Gibraltar*, to *Prestre Johns land Calicute*, cōtaining more thā. 3000. leagues, the people is al blacke. Also I haue sene in *Ierusalem* thrē Bishops on the parte of *Prestre John*, that came thither to visite the holy Sepulcher,

Ialout now
called *Caape*
verd, & why it
was so named.

Dargin a
gowlf.
Promontarie of
Ethiopia.

The newe founde Worlde

pulcher, that were much moze blacker than those of *Barbary*, and not without occasion, for it is not to be thought that generally those of *Africa* are a like blacke or like in maners and conditions, considering the varietie and difference of Regions, that are some moze hotter than others. Those of *Arabia*, and of *Egypt*, are betwene blacke and white, others browne coloured whom we call white Mozes, others are cleane blacke: the moste parte goe all naked, as the *Indians*, acknowledging a King, whō they name in their language *Mahouat*: yet some of them as well men as women, hyde their priuie parts with beasts skins. Some among the others weare shirtes, & gownes of course hairy cloth, the which they receiue in trading with the *Portingals*. The people are familiar inough towards strangers. Befoze that they take their sustenance they washe their bodies and members, but in another thing they doe greatly erre, for they ordaine their meates very vnclenly, also they eate stinking and rotten flesh, & fish: the fish bicause of his moistnesse putrifieth, and the fleshe for that it is tender and moyst, is quickly changed, bicause of the vehemēt heat, as we see here in Sommer. For moistnesse is signe of putrifaction, and the heate is as a cause efficient. Their houses & lodgings are alike, all rounde in maner of our doue houses, couered with reedes and Rushes, of the which also they vse to lye on, in steade of beds for to slepe and take their rest. As touching their Religiō, they hold diuers kinds of opinions strange inough, and contrarie to the true Religion. Some worship Idols, others *Mahomet*, chiefly in the realme of *Camber*: some thinke, that there is one God, the Authoz of all things, with other opinions not vnlike to the *Turkes*. There are some amōg them that liue moze hardly than the others, hauing hanged at their necke a little
hore

bore closely shut and glewed with gumme) like to a little chest, ful of certain letters or wytyngs, for to make their inuocations and prayers, the which customably they vse certaine dayes without ceassing, hauing an opinion that whilst they haue it about them, they be out of daunger. As for Matrimonie, they ioyne together one with another by certaine promises and agramentes without any other Ceremonie. This Nation passeth the time in pleasure, louing daunsing, the which they exercise at euening in the Moone shine: in their daunsing they turn their face as by some manner of reuerence and worship, the which a very friend of mine hath shewed me of a truthe, who dwelled there a certaine time. Nere adiacent are the *Barbazins* and *Serrets*, with the which those of whome we haue spoken make continuall warre, although that they be like, (only excepting) that y^e *Barbazins* are more wilde, brutishe, cruel, and hardy. The *Serrets* are bacabonds and despersed, even as the *Arabians* by the deserts, pilfering all that they may come by, without law, & without King, sauing only that they beare a certaine honoure to him among them, that hath done some prowesse or valiant acte in the warre. And this they alleage for reason, that if they wer subiect vnder the obedience of a King, he might take their children, and vse them as slaues, as doth the King of *Senega*. They fight for the most part on the water in little boates made of the barke of a tree, of foure sadome long, the which they name in their language *Almadies*. Their weapons are bowes and sharpe poynted arrowes enuenomed, so that he is incurable that therewith is stricken. Furthermore, they vse stauies of Canes, garnished at the end with some beastes teethe in steade of iron, with the which they can well helpe them selues. When they take their ennemies in the warre, they keepe them to sell to

Barbazins and
Serrets people
of Affrica.

Almadies.

Araun

The newe founde Worlde

Nigritis nowe
called Senega.

to straungers, for to get other Marchandise, (for there is no vse of money) they doe not kill them and eate them, as the *Canibals* doe and they of *Bressill*. I will not leaue out, y^e ioyning to this Countrey, there is a faire river or floud named *Nigritis*, and since named *Senega*, the which is of the same nature as is *Nylle*, from whence it proceedeth as many doe affirme, the which passeth by hie *Lybia*, and the kingdome of *Orgunea*, running through the midst of that Countrey, watering it as *Nylle* doeth *Egipt*. And for this cause it was named *Senega*. The *Spanyardes* many times haue assayed by this river, to enter into the Countrey for to subdue them, and sometimes they haue entred well foure score leagues: but for that they coulde at no time addulciate nor appease the inhabitauntes, being straunge and stout, for auoiding of further inconueniencies that might happen and fall, they departed home again. The trade of these brutish men, is *Oren* and *Goates*, specially their skins, and they haue so great abundance, that for a hundreth waight of yron, you may haue a couple of *Oren* of the best. The *Portingals* make their baunt that they were the first y^e haue caried to this *Caape verd*, *Goates*, *Colwes* and *Bulles*, the which haue since so multiplied: also that they haue caried thither diuers *Plantes* and *Seedes*, as of *Rice*, *Citrons* & *Orenge*s. As touching *Nyll*, it groweth in the Countrey plentifully. Neare to this *Caape verde*, next to the maine land, there are three litle *Ilandes*, others than those that we call *Ilandes* of *Caape verde*, of the which we wil speake hereafter, being not inhabited. *Caape verd*, being fair inough, bicause of y^e faire trees that they bring forth, neuerthelesse they are not inhabited. They that dwell there neare, goe thither to fishe, from whence they bring suche a multitude of *Fishe*, that they vse it in steade of bread, being once dried, and beatē to dust. In one of these *Ilandes*

Islands is found a Tree, the which beareth leaues like to our Figge trees : the fruite is a two foote long or there about, and great in proportion like to Cowcombers of the Ile of Cypres. Some eate of this fruit, as we doe Apples or Pompons, and within this fruit, there is a graine of the greatnesse of a Beane, wherewith some of them feede their Apes and Monkeys : others make collers to put about their necks, for it is very faire when it is dried and seasoned.

A straunge
tree.

Of the Wine of Palme trees.

Cap. ii.

Having written as much as is possible, that which merited writing of the *Promentary verde*, being here before declared. I am now minded particularly to treat, seeing it cometh to purpose of Palme trees, and of the Wine and Beuerage, that these blacke brutish men haue learned to make : the which in their language they cal *Mignoll*. We see how much God the father and creator of all things, giueth meanes and wayes for the comfort of our life, in suche sorte that if one way faileth, he sheweth vs another. And although that in that Countrey the wine is not so good as in other places : and peradventure for that they haue not bene planted, or so diligently looked too, as it is in many places of *Europe*, neuerthelesse they haue by Diuine prouidence recovered by Arte and some diligence, that which otherwise to them was denied. Now this Palme is a tree maruellous faire & wel accomplished, be it in height, in perpetuall greenesse or otherwise, (of y^e which) there are diuers kinds, & that grow in diuers places. In *Europe* aswell as in *Italy*, these Palmes growe abundantly, chiefly in *Sicily*, but they are barren:

Diuers kinds
of Palmes.

in

The newe founde Worlde

in some of the borders of *Spaine*, they beare fruite vnrellish and solwe, not to eate. In *Affrica* they are swæte, and also in *Egipt*, in *Cypris*, in *Creta*, and also in *Arabia*. Likewise in *Iuda*: the wine that therof is made, is excellent, but it hurteth the braine. Of this tree there is male and female, the male beareth his floure at the bzaunche, the female buddeth without floure. And it is a marvellous thing, and worthy of memory of that which *Plinie* and many others doe recite, that in the Forrest of *Palme* trees that naturally grow out of the earthe, if that the males be cut, the females become baren without bearing any more fruit, as widowes that want their husbandes. This tree requireth a hot Countrey, a sandy ground, and blackishe or salt, otherwise they salte the roote befoze they plant it. As touching the fruit, it beareth meat outwards, the which groweth first, and within, a nut with a shel, the which is the graine and seede of the tree, as we see Appels in our Countrey: and also there groweth little ones among these, without nut, growing al on a bzaunch. Furthermore, this tree being dead, reuieth and spzingeth againe of it self, of y^e which it seemeth y^e bird *Phoenix* hath taken his name, the which in *Greece* signifieth *Palme*, soz that he reuieth againe of him self, without any other meane. And yet more this tree so much celebrated, hath caused this *Proverbe* and argument, that is to cary the *Palme*, asmuch to say, as the triumph and victozy, or soz that in times past they vsed a crowne of *Palme* in their victozies, as a thing that is alwayes greene. And yet euery play or game hath his tree, as the *Bay* tree, the *Mirrhe* tree, and the *Oliue* tree, or soz that this tree, as some say, was first consecrated to *Phoebe* befoze the *Laurell* or *Bay*, the which of antiquitie hath represented the signe of victorie. And the reason thereof reciteth *Aulus Gellius*,

when

Plinie. lib. 13.
cap. 4.

Phoenix a bird,
and why she is
so named.

Proverbe.

When he saith, that this tree hath a certayne propertie, The property
that happeneth to worthy and vertuous men, that is, that of the Palma
the Palme tree neuer boweth nor bendeth, but to the cō-
trarie, the more that it is laden the more as by a manner
of resistance it redresseth and beareth bpwarde, the which
Aristotle confirmeth in his Problemes, also Plutarcke,
Plinie, and Theophrastus, the which seme to agrée with
the saying of Virgill.

Shrinke not at all though fortune at thee frowne,

But valiantly resist and beat hir downe.

Now to our purpose, in the which as wel for the dispositiō
of the ayre which is very hot being in the zone Torida di-
stant. 15. degrees from the Equinoctial lyne, as for the good
nature of the earth, there groweth a bundance of Palme
trees, from the which they draw a kind of Juice for their
store and ordinary drinke: the tree being opened with a
certayne instrument a foote or twaine from the ground, there
procedeth a Licoz, that they receiue in an earthen
vessel, and kepe it in other vessels for their vse. And for
to kepe it from corruption they salt it a little, as we doe
berioice in our countrey, so that the salt consumeth or ta-
keth away the taast of the tree. As touching the colour &
strength, it is like to the white Wines of Anion, the
taaste is very good. This likoz is very good for to refresh
and quenche their thirst, to the which they are subiect by
cause of the extreme heate.

The fruit of these Palmes are little Daates sharp and
solwer, so that they are not toothsome to eate, neuerthe-
lesse the Juices of the tree is very pleasant to drinke. And
among them they esteeme it as we doe good wines. The
Egyptians in tymes past before they did embalme the dead
bodies hauing prepared the according to their custome,
for to kepe them from putrefieng, did washe them thre

D. J.

or

Lib. 7.

Lib. 8.

Lib. 16.

Chapt. 42.

Lib. 5. of

plantes.

The manner
how to make
Wine of
Palmes.

The property
of the Wine
of Palme trees.

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Another kinde
of drinke.

or soure tymes with this likoz, and then anoynted them with myrrh and Cynamon. This drinke is vsed in many countries of *Ethiopia*, for want of better Wine. In like maner certayne *Moores* make a kinde of drinke with the fruite of an other tree, but it is as soure as beruypce before they be ripe: for to be short, I wil leue many & diuers frutes and rootes the which the inhabitants vse for their sustenance, that they haue taken onely by experience, so that they knowe how to vse them in their sicknesse. For, euen as they eschewe voluptuousnesse, and superfluitie, the which among vs are very familiar, so also they are more harder and stronger for to endure outward iniuries be they neuer so greate. And to the contrary we, for that we are ouer delicate and dayntie, are hurte with a small thing.

Of the Riuer of Senega. Cap. 12.

The King-
dome of Se-
nega.

Although that I am not minded in this my discourse as a true Geographer to set out the Countreys, Tolones, Cities, Floudes, Coulfes, Mountaynes, Distances, Situations, and other things appertaining to Geography, yet neuerthelesse it semeth not contrarie, to write and set forth at large the mosse notablest places when it cometh to purpose: as the things that I haue scene for pleasure and contentation of my mind, that the reader might thereby receiue some pleasure and profit. Now this floude so famous among other things, of the which the countrey and Kingdome that it watereth hath bene named *Senega*, as our sea *Meditarium*, hath or requireth diuers names according to the diuersitie of countreys

treys where it passeth, and in *Libia*, comming to the
Caape verd, of the which we haue spoken here befoze,
from the which to the ryuer, the countrey is very plaine,
sandie and barren, for the which cause there are not so
many deuouring beastes, as in other places. This
floude or Riuer is the firste and mosse celebrated of the
lande towarde the *Weste* side, separating or deuiding
the drie and barren countrie from the fruitfull, and it ex-
tendeth euen to the high *Libia*, and to many other coun-
treys and Kingdomes that it watereth. It contayneth in
breadth about a league, the which is very little in the re-
spect of many riuers that are in *America*, of the which
we will treat hereafter moze at large. Befoze that it
entereth into the *Weste*, it deuideth, and entereth in by
two mouthes or openings being separated the one from
the other about half a league, the which are of an indiffe-
rent depth, so that smal ships may be brought in. Some in
the olde time as Solon in his booke named Polycistor, Ju-
lius Cæsar and others, haue written that the great floude
of *Nill*, passing all ouer *Egypt*, hath the like spring or ori-
ginal as *Senega*, & procedeth out of the same mountaines,
the which semeth not true. For the originall of *Nill*, is far
beyonde the *Equator*, for it commeth from the high hills
of *Bede*, otherwise named of the Auncient Geographers,
hills of the *Moone*, the which separateth the olde and
newe *Africa*, as the hills *Pyrannes*, deuide *Fraunce* from
Spaine. And these hills are in *Cerenaique*, the which is
beyond the lyne. 15. degrees. The source or spring of *Senega*,
of the which we speake, procedeth from two hills or
mountaynes, the one named *Mandro*, and the other
Thala, being distant from the hills of *Bede*, moze than a
1000. leagues. And by this may be sene how greatly ma-
ny haue erred for y they haue not sought out things, as
D. y. we

The opinion
of some of our
elders vpon the
originall of
Nill and of *Se-
nega*
Hills of the
Moone and of
there lying.
The originall
of *Senega*.

The newe founde Worlde

Hills of Libia.

None in times
past hath had
perfit know-
ledge of Afri-
ca in generall.

We haue done of late dayes. As for the hills of the Moone, they lye in the lower *Ethiopia*, & those from whence cometh *Senega* into *Libia*, of the which, the chiefest hills are *Vsergate*, from whence procedeth the Riuer of *Darda*, the mounte *Mandro*, being moze spoke of than the others, for bicause that all the riuers that runne from *Salata*, to *Massa*, being distant the one from the other about seuen ty leagues, take their originall out of this hill. Further moze, the mounte *Gyrgila*, from whence their falleth a riuer named *Sympho*, and of *Hagapole*, cometh the floude *Subo*, being full of good fish and *Cocodrils* hurtful to their neighbors. True it is that *Ptolomeus*, hauing treated of many countreyes and strange spacions, hath sayde that which semed hym good, chiefly of *Africa* and *Ethiopia*. And among all the Auncient writers, I finde none that hath had so perfit knowledge to my minde as he, when he speaketh of the *Promentarie of Phraso*, hauing siftene degrees of latitude, & that is the farthest land of the which he hath had knowledge, as also describeth *Glarean*, in the end of the descriptiō of *Africa*. In his time the inferiour world hath bene discribed, neuerthelesse he hath not wholly spoken thereof, for that he knewe not a greate parte of the land *Meridionall*, which in our time hath ben since discovered. And many things haue ben added to the writings of *Ptolome*, that may be sene in the generall table that is properly of him. Therefore the simple reader hauing not greatly turned in the *Cosmography*, nor had experience of things, shal note that al the inferiour worlde is deuided by the elders in thre partes vnequal, that is to wit *Asia*, *Europa*, and *Africa*, of the which some haue writen the truth, other that which semed them good, without making any mention of the west *Indies*, that at this day make the fourth parte of the worlde, discovered of late yeres, as also hath

hath bene the most greatest part of the *East Indies Calicut* and others. As touching those of the *Weaste*, as *Fraunce Antariike*, *Pern*, *Mexica*, they are now commonly called the *Newe Worlde*, yea to the 52. degree and a halfe of the lyne, where as is the straight of *Maggello*, and many other prouinces on the North side, and of the South on the coast of *Leuant*, & to the lower tropicke of *Capricorne* in the *Weast Meridionall*, and the North lande, of the which *Arian*, *Plinie*, and others *Historiographers*, haue made no mention that they haue ben discovered in their tyme. Some haue made mention of certayne Ilandes that were founde out or discovered by the *Carthaginians*, but I iudge the to be the Ilandes *Hesperides* or fortunate. *Plato* also sayth that in tymes past there was in the sea *Atlantike* or *Weast*, a great mayne lande or countrey, and that there was in like case an Iland named *Atlantike* moze greater than *Africa* or *Asia* together (the which) was swallowed bp with an earthquake, the which I thinke rather to be a fable than otherwise, for if it had ben true, others beside him would haue written thereof, knowing that the lande of which the elders haue had knowledge, deuised in this maner. First of the *East* parte it is next vnto the vnknown land, the which is next to the great *Asia*, and to the *East Indies* on the South side: they haue had knowledge of a few, that is to wit, *Ethiopia Meridionall*, named *Agisimbra* or the North side of the Ilandes of *Englande*, *Scotlande*, *Ireland*, and the hills *Hiperbores*, which are the Further partes of lande Northwarde as some do say. Now to retourne to *Senega*, on the one and on the other side of the floude, even as the ground is diuers and differing, so are the inhabitantes therof: on the one side the people are very blacke, of great stature and strong of body, neuerthelesse the countrey

The newe worlde.

The Iles *Hesperides* discovered by the *Carthaginians* in times past. The Ile *Atlantike* in the time of *Plato*.

The diuinitie of the countrey & the inhabitants maners in *Senega*.

The newe founde Worlde

flourisheth wth sayre trees bearing fruit, on the other side
you shal see al contrary, the meⁿ of the colour of Asbes, &
of little stature. As touching the people of the countrey of
Senega, I can say no other thing than of those of Caape
verd, but that they are rather worse, for that the Chris-
tians dare not so easily descende a lande for to trade or
to haue refreshing, as in other places, vntlesse they wil be
killed or taken for captiues, and so to be made slaues. All
things among them are wilde and contemptible sauing
onely peace, the which they doe somewhat esteeme one to-
warde another. In like case reste, with some exercise,
sometimes in laboring the grounde for to saue Wyce: as
for corne and Wine there is none, as touching corne it
cannot prosper nor come vp as in other countreys for
that there falleth very little and seldome rayne, which is
the cause that the seedes cannot bud out nor floure be-
cause of the extreme heate and drieth. So soone as they see
their grounde watered or dewed, they begin to sow, and
after they haue sowed within thre monethes the fruite is
ripe redy to be cut. Their drinke is the Juice of Palme
trees and water. Among the trees of this countrey there
are founde some of the greatnesse of our Oke trees, the
which beareth fruite as great as dates: with the nut they
make Oyle that hath meruelous properties. The firste
is that it holdeth water in yelowie collour like safferne,
with y^e which they dye or collour their little boules, that
they drinke in, also there hattes that are made of the
strawe of rice. Furthermoze this Oyle hath a smell like
to Marche violets, and a sauor or taast like Olyue Oyle,
therfore many eat of it with their Fish, Wyce, and other
meates that they eate. Thus much thought I good to
speake of this ryuer and countrey of Senega, the which
extendeth from the coast of Lenant, to the land of Thuen-
sar,

A fruitfull tree
and Oyle of
diuers proper-
ties.

far, and from the South parte of the Realme *Cambra*, from the ponent, to the *Wleaste* sea, keeping alwayes our course, certayne dayes after we began to enter into the countrey of *Ethiopia*, in that parte that is named the Kingdome of *Noby*, which is of a greate circuite, with many Kingdomes and prouinces, of the which we will hereafter speake.

Of the Ilands *Hesperides*, otherwise
named *Caape verd*.

Cap. 13.

After that we had lefte our *Promentary* on the lefte hande, for to kepe our course as right as it was possible, making the Southweſt a quarter of South almost a whole day, but about ten or eleuen of the clocke the winde came contrary, the which caſt vs on the right hande towardeſ certayne Ilandes the which are called by our carde *Marins*, Ilandes of *Caape verd*, the which are diſtant from the *Canaries*, about two hundreth leagues, and from the *Promentarie* ſixtie leagues by ſea, and a hundreth leagues from *Budomell*, in *Aſſrica*, following the coſte of *Ginnie* towarde the pole *Antartike*. Theſe Ilandes are ten in number, of the which there are two wel peopled with *Portingals*, that firſte diſcovered them & brought them to their obedience, one of them which they haue named *S. Iames Iland*, is better peopled than the reſt, alſo thither is made greate trading by the *Moores* as well of thoſe that inhabite the mayne lande, as of the others that ſayle to the *Indies* in *Ginnie*, and of *Many-congra*, in the countrey of *Ethiopia*. This Ilande is diſtat from the Equinoctiall lyne, ſixtene degrees: an other

The lying of
the Ilandes of
Caape verd.

The Ile of *S.*
Iames.

D. ity.

like.

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The Ile of S. likewise named S. Nicolas Ile, inhabited as the other:
Nicolas, others the others are not so peopled, as *Flera, Plintana, Pintoria,*
as *Flera, Plinta-* and *Foyon*, in the which there are a certayne number of
na, *Pintoria*, and people and slaues sent thither by the *Portingals*, to labor
Foyon. the grounde in some places where they finde it beste, and
chiefly for to get goate skinneres of the which ther is great
store, & therewith make good trade & haue thereof a great
vent, and therefore the *Portingals* pass twice or thrise in a
yere with ships and munitions leading with them dogs,
and bzinging nets, and snares for to chase and hunte
wild goates, the which after they are skinned, they re-
serue onely the skinneres, the which they season with
salt and earth, in certaine vessels made for that purpose,
for to kepe them for putrifying, and so they carry them
into their countrey, and therewith they make their
Marokins of *Marokins*, that are so greatly esteemed with vs. Also
Spain. they inhabitants of these Ilands are bound to render or
pay for tribut, for euery one to the King of *Portingall*, the
number of six thousande goates wilde and tame, being
salted and dried, the which they deliuer to those, that of
the parte or for the Kings behoofe make the voyage, with
his greate shippes to the *Easte Indies*, as to *Calicut* and
other places passing by these Ilandes: and these number
of goates are bestowed for their sustenance during the
voyage, which is two yerres long or more, for bicause of
the distaunce of places and the greate Nauigation that
they muste make. Moreover the ayre in these Ilandes is
pestilent and unhollsome, so that the firste Christians
that beganne there to inhabit, were of a long tyme be-
red with sicknesse, as well to my Judgement for the un-
temperatnesse of the ayre that in such places cannot be
good, as also the changing of dyet and of countrey.

Also

Also the burning Agues are there very familiar & common to the slaues specially, and the bloudy fire, of the which neither the one nor the other procéde not but of humors extreme hot, because of their continuall trauaile and naughty nourishment: also of the hotnesse of the air, with the water that is next, and therfore they receiue excellence of these two Elements.

Of the Torterels, and of an herbe that they call Orselie. Cap. 14.

Being y in our Nauigation we are minded to write certaine secretes obserued in places where we haue bene, it shal not be hurtful to speak of Torterels, that these former Ilands doe nourishe in as great quantitie as goates. There is found four kind of Torterels, of y land Foure kinde of Torterels. of the sea, the third living in fresh water, the fourth in marishes. Of the which I meane not to speake particularly, but only of those that are seene on the sea coastes that compasse these Ilands. These kind of Torterels wil leape from the Sea to the shore at his appoynted time, making with his clawes a hole in the sande, wherein after he hath laid his egges, (being of the number of eight paire, of the which speaketh Aristotle,) couereth them so well, that it is vnpossible to see them, or to finde them vntill that the floude commeth that vncouereth them, then because of the extreme heate that is there of the Sunne, they engender and open (as the Henne of hir egge) the which consisteth in greate number of Torterels, of the greatnesse of Crabbes (which is a kinde of Fishe) the which the floud returning, beareth into the Sea. Among these Torterels, there are some of suche a greatnesse, specially in these partes whereof I speake, that foure men cannot

The newe founde Worlde

Lib. 9. cap. 10.

How to take
the Torterels.

The thickeſſe
of the ſhells of
theſe Torterels
of the Sea, and
why they
ſerue.
Shieldes of the
ſhells of Tor-
terels.

cannot almoſt beare one, as of a truth I haue ſeene and
vnderſtanded of men worthy of credence. Plinie ſheweth
that in the *Indian Sea*, there are ſo great Torterels, that
the ſhell is bigge enough to couer a meane houſe, and that
at the Ilandes of the red Sea, they might make there
with veſſels nauigable. The ſayde authoꝝ ſayeth alſo,
that there are the like at the ſtraight of *Carmania* in the
Persian ſea. There are many wayes to take them. Some-
times this great beaſt of a deſire to ſwim moze eaſily, ſe-
keth the vpper parte of the water a little before noone,
when the day is faire, where as hauing the barke bare
and vncouered out of the water, ſodainly their ſhell is ſo
well dried by the Sunne, that they cannot deſcend to the
depth of the ſea, ſo that they floate aboue water, will they
oꝝ not, and by this meanes they are taken. It is other-
wiſe ſayd that in the night they come out of the Sea ſe-
king their repaſt, and after they are full and weary, they
fall a ſleepe on the water neare to the ſhoꝝe, whereas they
are eaſily taken, ſoꝝ they are heard how they ſnoꝝt in ſlee-
ping, beſide many other wayes and meanes, which were
to long to rehearſe. As touching their couer and ſhell, I
leauē you to iudge of what thickenēſſe it may be propo-
tioned to his greatneſſe. Alſo in y^e coaſt of the ſtraight of
Magelan, and of the rincr of plate, the *Indians* make the
ſhieldes, which ſerue them ſoꝝ to receiue the blowes of
arrowes of their enimies. Likewiſe the *Amazones* on
the coaſt of the peaceable Sea, make their Bulwarkes
when that they are aſſailed of the enimies. And ſoꝝ my
parte I may boldly ſay, that I haue ſeene ſuche a ſhell
of a Torterell, that a hande gun could in no wiſe pierce.
We neede not to aſke how many the *Inſulares*, oꝝ Ilande
dwelleres of *Caape verde* doe take and eate, as we woulde
doe heere Beeſe oꝝ Mutton. Alſo it is like to Meale, and
almoſt

almost of the same taste. The wilde men of *India America* will in no wise eate of them, perswading with themselves that it would make them heauy, as it is an heauy meat, which would be a great let or hinderance to them in the warres, for that being heauy, they cannot pursue lightly their enemies in the warre, neither escape themselves. To conclude, I wil rehearse a Historie of a Gentleman *Portingalls*, that was a Leper, who for the great paine that he receiued of his disease, seeking all the meanes he could to absent himselfe from his Countrey, as one being in extreame dispaire, after he had knowledge of the conquest of these faire Ilands by those of his countrey, was bent for recreation to goe thither, so that he prepared himselfe in the best order he coulde, with ships, men, and artillery, and beastes alieue, specially Goates, of the which they haue quantitie. And in the ende he landed in one of the Ilandes, who for the taste that his disease caused him to haue, or for that he was weary of eating of fleshe, the which they vse customably in their Countrey, he had a desire to eate egges of *Tortersels*, the which he did for the space of two yeares, in such sorte, that in the ende he was healed of his Leprosie. Now I would gladly aske, whether that by the temperatenesse of the aire, he recouered his health, which he had chaunged, or the meate that he eate. I thinke verily, that bothe the one and the other was the cause. As touching the *Tortersell*, *Plinie* who speaking as well for sustenance as for medicine, maketh no mention that it should be good against the Leprosie. Neuerthelesse, he sayeth that it is good against many poysons, specially against the *Salmander* by a *Antipathia*, that is betwene them two, and mortall enmitie.

A historie of a
Portingall gentleman.

A Portingall
healed of the
Leprosie.

Whether

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Whether that this beast hath any hid propertie against this euill, I leaue to the Phylosophers and Physitions: and so ye may see that experience hath geuen the knowledge of many medicines. Of the which none can giue any certaine reason: wherfore I wold that some wold proue the experience of these of our Countrey, the which to my iudgement shold be moze better & moze sure than Vipers, so much commended in this affection, and of which is composed and made the great Theriaque, knowing that it is not sure to vse Vipers, bicause of the poyson y they bear, what so euer they say, the which thing was also firste known by experience. It is also sayd that many vpon the example of this *Portingall* haue gone thither, to whom it hath also wel succeeded. This much therfore shall suffice for *Toxterels*, and as for the *Goates* that this gentleman bare thither, they haue there so well multiplied, that at this present there are an infinite nūber, & some holde opinion that their original cometh from thence, & that before there was none scene. Nowe there resteth to speake of an herbe that they name in their language *Orselie*: this herbe groweth on the tops of high and accessible rockes without any earthe, of the which there is great abundance, and for to gather it, they fasten ropes on these Mountaines or rockes, then they clime vwarde by the lower ende of this corde or rope, and scraping the rocke with certaine instruments that they haue, make it to fall as a chimney sweeper doeth, the which they reserue, and let it down by a rope, in baskets or other vessels. The vse of this herbe, is for to make coloures, as here before we haue shewed.

Of the Ilande of Fire. Cap. 15.

The Ile of fire,
and why it was
so named.

Among other secretes I wil not leaue out y ile of fire, so named, for that it casteth continually a flame of fire, suche

suche a one, that if the elders had had thereof any knowledge, they wold haue written it among other things, as wel as of the Mountaine of *Vesune*, and of the hill *Etna*, of the which for a truthe they rehearse maruels. As touching *Etna* in *Sicilie*, it hath cast the fire sometimes with a meruellous noise, as in the time of Marcus Emilius, & T. Flaminus, as writeth Orosa, the which many other Historiographers doe affirme, as Strabo, the which affirmeth to haue seene it, and diligently considered. The which maketh me to beleue somewhat also in the respecte of these men that haue spoken thereof. Also they are not so farre off, but y we may proue whether it be true or no. I know well that some of our writers would say, that one of the Ilandes of *Canaria* casteth continually fire: but let him take heed that he take not that, of which we speake, for the other. Aristotle in his booke of maruels, speaketh of an Ilande discovered by the *Carthaginiens* not inhabited, which did cast flames of fire, beside many other wonderful things. Notwithstanding, I cannot thinke that they haue knowen this, muche lesse the hill *Etna*, for it was knowen befoze the raigne of the *Carthaginiens*. As for the hil of *Pussola*, it lieth on the maine land, and if any one wil say otherwise, I will not withstand them: as for my parte I cannot finde that euer it was found out, but since a M. D. and. xxx. with others as well neere as farre. There is also an other hill in *Hirland*, named *Hecla*, the which at certaine times casteth stones, as though they had come out of a fiery furnace, so that the ground within. v. or. vi. leagues about, is barren and vnprofitable, bicause of the ashes that procede out of this hill, wherwith the ground is couered. This Ilande of which we speake, containeth by leagues compasse, by good right called the Ile of fire, for the Mountaine hauing of Circuite. 679. paces, and

The Hill Pussola.

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of height a thousand and fiftie sadome or there about, casteth continually fire at the top, the which may be sene thirty or forty leagues on the sea, much more clearer in night than the day, for that by good Philosophy the greatest light shadoweth the least: the which maketh the Navigants afraide, that haue no knowledge thereof before. This flame hath a very euill smel, and therfore ye neede not to thinke suche manner of fire straunge, knowing that they are naturall things, as the Philosophers witnesseth, (that is) those places are full of fire, and hot Mines, of the which proceedeth a vapor hot and dry, like to fire, the which cannot be done without aire. Also from thence proceede waters naturally hot: furthermore in *Esclauonie* by *Apolonia*, there is a fountaine coming out of a rocke, whereas is sene proceede a flame of fire, whereby all the waters adiacent are as boyling. This place or Ile of fire is inhabited with *Portingals*, as many other are in those quarters. And so, euen as the burning heate of this hill doth in no wise let the frutesfullnesse of the land, the which bringeth forth the diuers kindes of good fruits, where as is a great temperatnesse of the aire, liuely springs and faire fountaines, also the sea that compasseth it, doth not quench this vehement heate, as rehearseth *Plinie* of *Chimera*, alwayes burning, and quencheth with earth or hay, being cast vpon it, but with water it is kindled.

Lib. 2. cap.
106.

Of Ethiopia. Cap. 16.

Although that many Cosmographers haue sufficiently described the Countrey of *Ethiopia*, also among our writers, those the which haue made many faire Navigations by this coast of *Affrica*, in many and farre Countreys, notwithstanding this shall not let, but that according

according to my endeuor, I wil declare some secretes obserued in sailing by this saide coast into the great *America*. *Ethiopia* therfore extendeth so far, that it hath parte bothe of *Asia* and *Affrica*, and therfore they are deuided in two. That parte which is in *Affrica*, is named *India*, or *Leuant* of the red sea, and to the North part of *Egipt* & *Affrica* toward the South parte of the floud *Nigritis*, the which as we haue said, is called *Senega*. To the ponent it hath the whole parte of *Affrica*, the which extendeth to the banke side or bzinkes of the West. And so it hath been named by the name of *Ethiops*, the sonne of *Vulcane*, the which befoze had many other names. Toward the West it is hilly, smally inhabited in the East, others set it out after this sorte folowing. There are two *Ethiops*, the one is vnder *Egipt* riche and large, and in the same is the Ile *Miroa*, great among those of *Nylle*, and of the same parte extending to the East, raigneth *Prestre Iohn*. The other part is not so well knowen nor discovered, it is of suche a greatnesse, sauing only by y borders of the sea. Others deuide it otherwise, that is to wit, the one parte being in *Asia*, and the other in *Affrica*, that now are called the *Indies* of *Leuant*, compassed with the red Sea in *Barbarie*, towardes the North, to the Countrey of *Libia* in *Egipt*. This countrey is very hilly, of the which y hills are *Bed*, *Iona*, *Bardita*, *Mescha*, *Lipha*. Some haue written that the first *Ethiopians* and *Egiptians*, among other were most rude & ignorant, leading a wild life euen as brute beasts, without lodging or remaining, but resting them wheras they wer benighted, worse than at this day do the *Masonists*. From the Equinoctiall toward the *Antartike*, ther is a great countrey of *Ethiopians*, y nozith great *Eliphants*, *Tigers*, *Rhinoceros*, beasts so named. There is another region bearing *Cynamon* betwene the armes of *Nylle*:
the

The spreading
of *Ethiopia*.

Senega floud,
in times past
named *Ni-
gritis*.

The descrip-
tion of *Ethio-
pia*.

Miroa an
Ilande.

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The realme of Erabecke, on bothe sides of Nylle, is inhabited with Christians. The others are named Iekthiophages. ges living only with fishe, being in times past brought vnder the obedience and subiection of Alexander. The *Anthropophages* are neare to the hils of the Mone, and the rest extending from thence to Capricorne, and returning towarde the *Caape* of good hoppe, and inhabited with diuers and sundry people, hauing diuers similitudes and monstrous.

The loue of the *Anthropophages* towards their King.

Neuerthelesse they are esteemed to be y first borne into the world, also the first that haue inuented religion and ceremonies, and therfore they were neuer vnder the yoke of subiection, but haue alwayes liued at libertie. It is a wonderfull thing to see the honoz and amitie that they beare to their King: for if it chaunce that he be griued in his body, his subiects or household sernaunts will be the like, esteeming it a thing unpertinent to remaine whole, and their King griued or offended.

The greatest part of these people are al naked, bicause of the extreeme heat of the Sunne, others couer their priue partes with certaine skinnes, others couer halfe of their body, and others their whole body. *Meroa* is the head towne of *Ethiopia*, in the olde time it was named *Saba*, and since by *Cambises*, *Meroa*. There are diuers kinds of religion. Some are Idolaters, as hereafter shalbe declared, the others worship the Sunne when it riseth, but they despise the *West*. This Countrey aboundeth in miracles and wonders, it nourisheth toward *India* very great beastes, as great Dogges, Cliphants, Rhinocerons of a wonderfull height, Dragons, Basiliscus and others: furthermore, trees so hie that no Archer can shote to the toppe, with many other wonderfull things, as also *Plinie* reherbeth in the seconde booke, the .xviij Chapter of his naturall Historie. Their corne is customably Mill and Barley, with

With the which also they make a certaine drink, and they haue fewe other fruites and trees, sauing only certaine great Palme trees. They haue also in some places, good quantitie of precious stones more than in other. Also it shal not be out of the way, to say that these people are very blacke, according as the heat is more or lesse behemēt, and that that colour cometh of a superfiціаль action, being the great heate of the Sunne, the which is the cause also, y they are very fearfull. The heat of the aire being so violent, draweth out the natural heat of the heart, and other interior parts, & therfore they remain colde within being destitute of the naturall heate, and onely burned outwarde, as we may see in other things. The action of heat in what thing so ever it be, is no other thing thā resolution or dissipation of the Elements, when it perseuereth and is violent, in suche sorte that the most subtillest Elements being consumed, there remaineth but y earthly part, keeping colour and consistence of the earth, as we see Ashes and burned woode. Then to the skin of this people so burned, there resteth but the earthly parte of the humors, the others being dispersed which causeth the colour. I said they were fearfull, because of the inward coldnesse: for hardinesse and manhood cometh not, but with a vehement heate of the heart. The which causeth the Englishmen, & those that are vnder the North Pole, which contrary are cold without, but maruelous hot within, to be hardy, couragious, & full of great boldnesse. Therfore these *Neigers* haue their heade curled, their teethe white, great lips, croked legges, the women vnconstant, with many other vices which wold be to long to reherse: therfore I wil leaue this to Philosophers. Let vs come to our purpose. These *Ethiopians* & *Indians* vse Magike because they haue many herbes & other things proper for

Why the Ethiopians, and others are blacke.

Indians and Ethiopians vse that Magique.

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that exercise. And it is certaine & true, that there is a certain *Sympathia* in things, and hid *Antipathia*, the which cannot be knowen but by long experience. And bicause that we coasted a countrey somewhat far in this land, named *Ginney*, I thinke good to write therof particularly.

Of *Ginney*.

Cap. 17.

After that we had refreshed vs at *Caape verd*, it be-
Ahoued vs to passe further, hauing y^e wind at North-
east, maruelous fauourable for to conducte vs right
vnder the Equinoctiall line, the which we ought to passe:
but being come to the height of *Ginney*, lying in *Ethiopia*,
the winde became cleane contrary, bicause that in that
region, the windes be very vnconstant, with raine, tem-
pest, and thunder, so that the Nauigation on that coast is
very dangerous. Now the fourth day of September we
arriued into this Countrey of *Ginney*, on the West bor-
ders. But somewhat far within the lande, it is inhabited
with a very straunge people, bicause of their Idolatry &
darke ignorance. Before that this Countrey was disco-
uered, and the people knowen, it was thought that they
had liued like the *Ethiopians*, hauing the like manner of
religion of those of the higher *Ethiope*, and of *Senega*: but
it is found cleane contrary, for all they that inhabite or
dwel from the said *Senega*, to the *Caape* of good hope, are
all Idolaters without the knowledge of god and his law.
And these people are so blinded and ignorant, that the
first thing that they meete in the morning, be it birde, ser-
pent, or other wilde or tame beast, they take it with them
bearing it about them all the day, about what businesse
so euer they haue, as a God or protecto^r of their worke, if
they go a fishing in any of their litle boates of bark, they
will put it in one of the endes of the boate well wrapped
with some leaues, hauing an opinion and beleuing that
it

The Inhabi-
tants of *Gin-
ney*, to the
Cape of good
hope, are all I-
dolaters.

it will bring them all the day good lucke, be it on lande or on water: neuerthelesse they beleue in God, alleaging y^e he is there aboue immortall, but vnknowne, for that he will not be knowne to them sensibly. The which erreure differeth nothing from the erro^r of the *Gentiles* in times past, that worshipped diuers Gods, vnder the coloure of Images and similitudes. But yet this is a thing worthy to be noted, though it be superstitious and abhominable: that these poore, ignorant, and brutishe men, had rather worship corruptible things, than to be reputed without a God. Diodorus the *Sicillian* writeth, that the *Ethiopians* had the first knowledge of the fained gods, to whom they began to bow, and to sacrifice. Also Homer signifieth that *Iupiter* with other Gods went into *Ethiopia*, as well for that they were there honored and sacrificed vnto, as for the wholesomnesse of the Countrey. The like you haue of *Castor* and *Pollux*, the which going on the sea at the request of the *Greekes* against *Troy*, were vanished in the aire, and were neuer after scene againe, the which giueth opinion to some to thinke y^e they were rauished & placed among the starres of the Sea: also many name them the cleare starres of the sea, attributing their names *Caster* & *Polux*, to two fair & bright starres. The sayd people haue neither temples nor churches, nor other places appoynted for sacrifice and prayer. Besides this, they are without comparison much more wicked than those of *Barbarie* or *Affrica*, in such sort that the straungers dare not aborde them, nor set fote on land, but by pledges: otherwise they would take them, and handle them like slaues. These Villaines or wicked impes goe all naked, saving some since the time that their Countrey hath bene somewhat frequented, haue worne a little shirt of Cotten, or some such thing, the which is brought them from other places.

Castor and Pollux, called the bright starres, and lanternes of the sea.

The maners and order of liuing of those of Ginney.

C.ij.

They

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They make not so great trade with beastes, as in *Barbarie*: there is very fewe fruits, bicause of the drinesse & extreme heat, for this region is vnder y^e signe *Taurus*: they live a good many yeares, and yet seeme not olde, so that a man of a .C. yeares olde, would be iudged with vs not above .xl. Nevertheless, they live with the fleshe of wilde beastes, without seething, roasting, or wel preparing of it: they haue also some fishe, and great aboundance of *Dyers*, more larger some than halfe a fote, but they are more dangerous to eate, than any other fishe, they cast a liquo^r like to milke, and yet the inhabitants eate thereof without any danger, and they vse as well salte water as freshe. They commonly make war with other nations: their weapons are bowes and arowes, as the other *Ethiopians* and *Affricans*. The women of this Countrey frequent the warre as much as the men, and they beare for the most part, a large buckle of fine gold or other mettall at their eares, lips, and also on their armes. The waters of this countrey are very dangerous, and also the aire is vnholosome, for that to my iudgement, the South winde being very hot and moist, and familiar in that countrey, is subiect to all kinde of putrefactions, the which we feele many times in this Countrey. And therefore they that of our Countrey, and of other Countreys of *Europe* that trauaile to *Gynney*, cannot remaine there long, without receiuing some sicknesse, the which chaunced to vs, for many of our companie died, and others remained a long time sicke, and with great paine they recovered their health. For the which cause we remained not there long time. I will not omit that in *Ginney*, the fruit that is most rise and common, and with the which the straungers of strange Countreys lade their ships, is named *Maniguetta*, being very good, and wel esteemed aboue other spices, with

The aire of
Ginney, is vn-
holosome.

Maniguetta, a
fruit much e-
stemed among
spices.

with the which the *Portingalles* make a great trade. This fruit cometh by in the fields like an Onion. The other that cometh from *Molucquer* and *Calicut*, is not so well esteemed by a great deale. This people of *Ginney* trade with certaine *Barbariens* adiacent, golde and salt after a straunge fashion. There are certaine places ordained among them, where as eche one of his parte bringeth his Marchandise, those of *Ginney*, salte, and the others gold molten in lumps, and without any other talke together, because of the small trust and confidence one of another, as the *Turkes* and *Arabians*, and some of *America* with their neighbors, they leaue in the place before spoken, the golde and the salte of eache part. This being done, these *Ethiopians* of *Ginney* if they finde there golde inough for their salt, they take it away, otherwise they leaue it, and let it lie. The which the other seeing that their golde will not satisfie, they adde vnto it vntill that there be sufficient: then they beare away that, that to eche one doth appertaine. You shall vnderstande furthermoze, that the *Neigers* hitherwarde are more ciuill and better nurtered than these of *Ginney*, because of the great resorte of Marchantes that trade thither: also they prouoke others to barter for their golde, for things of smal value, as knives, glasses, and suche like. Also the *Portingals* trade and bar-
The trade of
Iuoric.
gaine with the *Mores* of *Ginney*, beside other things, for Iuorie, that we call *Eliphants* teethe. And one among others, shewed me that at one time they haue ladē twelue thousand of these teethe: among the which there was one found among the other, that wayed a hundred pounde waight: for as we haue sayd, the lande of *Ethiopia* nourisheth *Eliphantes*, the which they take at the chase, as we doe here wilde Boares, and so they eate the flesh, which many affirme to be very good: the which I had rather
beleue
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believe than taste, or to stand disputing thereof. I will not therefore in this place stand to reason or set out the vertues and properties of this beast, the moste gentlest, and Eliphāt, a beast appoaching to humain reason than any other, seeing that appoaching to this beast hath bene so muche celebrated of our elders, humain reason. and also by those of our time: and knowing that Plinie, Aristotle, & many others haue sufficiently treated thereof, and of his fleshe, the which some say is medicinable, and good against the Leprosie. The teethe that we call Iuorie, dothe comfort the heart and the stomake, and it will also helpe with all his substance, the parte or belly of the mother. I will not therefore wyte that which they haue written, for that it is not to our purpose. Nevertheless I will not leaue to speake that which I haue sene: the which is, if that they can get any yong Eliphantes, they teache them many pretie knackes. For this beast is very apt, and of a good vnderstanding.

Of the Equinoctiall line, and of the Ilandes of
S. Omer. Cap. 18.

Causing therefore this parte of Gynney on our lefte hande, after we had stayed there but a while for the infection of the aire, as we haue before shewed, we kept our course, coasting alwayes to the height of the Caape of Palmes, and of that which is called the three poyntes, where as runneth a faire Riuer, able to beare great shippes, by the reason whereof there is good trade all ouer the Countrey, and the which beareth golde and siluer abundantly in lumpes, and therefore the Portugallies haue landed there, and being in fauoure with the Inhabitantes, they haue builded there a faire Castle, the which

A riuer or flud
bearing Mines
of golde and
siluer.

which they haue named the *Pine Castle*: And not wout
a cause, for their Golde is without comparison moze fi-
ner than that of *Calicute*, or of *India America*. It is on
this side the Equinoctiall about three degrees and a halfe.
There is founde a riuer that commeth from the Moun-
taines of the Countrey named *Cania*, and another moze *Cania and Rhe-*
lesser, named *Rhegium*, the which beareth or bringeth be *gium riuers.*
ry good Fishe, also Cocodrils very daungerous, as *Nylle*,
and *Senega*, and they eate them as we doe *Wenson*. I
will not forget what was shewed me to haue bene sene
neare to the *Pine Castle*: a sea monster haning the shape
of a man, that the flood had left on the shore, the which
was heard crie. In like case the female came with the *Two sea mō-*
next flood, crying aloud, and sorrowing for the absence of *sters like to*
hir make: the which is a wonderfull and straunge thing. *man and wife.*
By this may be knowen, that the Sea doeth nourish and
bring forth diuers, and straunge kinde of monsters, as
well as the land. Being now by our iourneys come euen
vnder the Equinoctiall, I minde not to passe any further,
without noting somewhat. This line Equinoctiall, or *The descripti-*
Circle Equinoctiall, or else Equator, is a trace imagined, *on of the E-*
of the Sunne by the midst of the world, the which deu- *quinoctiall*
deth in two equall partes, two times the yeare, that is to *line.*
wit, the fourth of September, and the tenth of March,
and then the Sunne passeth directly by the Zenithe of the
earth, and leaueth vs this imagined Circle, equall to the
Tropicks & others that may be indged betwene the two
Poles, the Sunne going from the East to the West: it is
true that the sunne goeth al the yeare by the Ecliptike to
the Zodiacke, sauing on the dayes aboue named, & standeth
directly ouer them that inhabit there. Furthermore they
haue right course, without y one of the Poles be moze ere-
cted than the other: the day & the night are to the equall, &
E.iiij. therefore

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From whence
commeth the
name Equi-
noctiall.

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From whence

From whence

From whence

From whence

The tempe-

ratenesse of

the aire, vnder

the Equinocti-

all line.

The Ile of S.

Omer, or of

S. Thomas.

therefore they were named Equinoctiall, and according
as the Sunne doth depart from the one to y^e other Pole,
there is vnequalities of dayes and nights, and elevation
of the Pole. Then the Sunne declining by litle and litle
from this point Equinoctial, goeth by his Zodiack almost
to the Tropike of Capricorn, and passing no farther, cau-
seth the Solstice of winter: then returning, passeth by the
sayd Equinoctial, till that he come to the signe of Cancer,
whereas is the Solstice of Sommer: therefore he maketh
vj. signes parting from the Equinoctiall to eche one of
these Tropikes. The elders haue esteemed this countrey
or Zone among the Tropikes to be vnhabitable bicause
of the extreme heate, as those that are neare to the two
Poles, bicause of the colde. Neuerthelesse, within these
few yeares this Zone hath bene discovered by Nauiga-
tions, and inhabited for that it was found frutefull, and
abounding in many good things (notwithstanding the
heat) as the Ilandes of S. Omer and others, of the which
we will speake hereafter. Some vnder this line cōparing
the coldnesse of the night, with the heate of the day, haue
taken this argument: that in that respect there might be
good temperatenesse, beside many other reasons y^e I omit
for this present. The heat that is there seemed to me no
hotter than it is here at Midsomer. Furthermore there is
much tempest, thunder, lightnings and raines, & therefore
at the Ilands of S. Omer, as also in a nother Iland na-
med the Ile of Rats, there is as much verdure or greene-
nesse as is possible. These Ilands vnder the Equinoctiall
line are marked in our cartes *Marins* S. Omer, or
S. Thomas, inhabited at this day by *Portingals*, although
that they be not so frutefull as certaine others.

Also there is gathered a certain suger, but they trade
with the *Barbarians* and *Ethiopians*, Golde molten,
Pearles,

Pearles, Muske, Rhubarbe, Beastes, Wydes and other things according to the countrey. Also in these Ilandes the seasons and times are vnequall and differing from other countries, the people more subiect to sicknesse than they of the North part, the which difference & vnequalitie commeth of the Sunne, the which sheweth his qualities by the ayre being betwene him and vs. It passeth as euery one knoweth, two times the yere customably thereby, and then y Equinoctial descrieth him, in the monthes of Marche, and September. About this lyne is founde such abundance of fishes of sundry & diuers kindes, that it is a maruelous and a wōderful thing to see them aboue water, and I haue heard them make such a noyse about the ships side, that we could not hear one another speke: whether this is bicause of y heat of the Sunne or for any other reasons, I leaue that to the Philosophers. There resteth now to shewe that euen about our Equinoctiall, I tasted the water the which was more swēter & pleāsater to drinke thā in other places, wheras it is very salt, though that many affirme the contrarie, iudging that it shoulde be rather more salter, for that it draweth to the lyne whereas the heate is most vehement, knowing that from thence commeth the saltnesse of the sea, and therfore that shoulde be more swēter that is towarde the Poles. I do verily thinke that from the one Pole to the other euen to the line, that as the ayre is not equally temperat, so in like case the water is not temperat. But vnder the lyne the temperatnesse of the water doeth folowe the temperatnesse of the ayre. Therefore there is a good reason, why the water in that part is more swēter than in other places. Being passed this line, we found the sea more and more calmer and peaceable, keeping our course towarde the Caape of good hope.

Abundance
of diuers fishes
vnder the lyne.

The sea water
is swēter vnder
the Equino-
ctiall.

E.v.

That

The newe founde Worlde

That not onely all that is vnder the lyne is inhabited,
but also al the worlde is inhabited contrary
to the opinion of our elders.

Cap. 19.

Man hath
great desire to
knowe and se
things.

The opinion
of many Phi-
losophers, that
say all the
world is not
inhabited.

It is euidently sene howe greate the curiositie of men
is, either for a desire to knowe things, or for to attayne
to possessions, or else to auoyde Idlenesse, that they haue
hazarded them selues (as the wise man sayth, and beside
him the Poet Horace sayth in his Epistles) to all dan-
gers and trauels, for to eschew pouertie, to leade a more
quiet life without trouble or payne. Notwithstanding it
might be ynough for them to know and vnderstande that
the soneraygne workmaster, hath made with his owne
handes this worlde al rounde, so that the water hath ben
separated from the lande, to the ende that more commo-
diously every one might inhabit in his proper Climent,
or at the leasse in that place whereas he thought mosse
beste. Neuerthelesse not content with this, they would
knowe if it be all ouer inhabited. Notwithstanding for
such finding out, and diligence, I esteeme them for my
parte as much and rather more worthy of prayse, than
our late writers and Nauigators, for that they haue first
opened to vs these things. Otherwise with greate payne
we could not haue knowen them nor comprehended: but
Thales, Pithagoras, Aristotle, and many others as well
Greekes as Latins haue sayde, that it is not possible that
all partes of the world should be inhabited, the one parte
for the greate and vnreportable heate, another parte for
the great and behemēt cold. Other Authoꝝs deuiding the
world into two parts called *Hemispheres*, (one of y^e which)
they say can in no wise be inhabited. But the other parte
in the which we are muste of necessitie be inhabited.

And

And so of foure partes of the worlde they take alway
thre, so that to their opinion there shoulde rest but two,
that be habitable. And for the better vnderstanding
thereof to eche one, excepting those that haue knowledge
thereof, I will declare this more playner, minding there-
fore to proue that al the world is inhabited. They suppose
that there is five zones in all the worlde, by the which
they will measure, and compasse all the earth, of the
which two are colde, two temperate, and the other hot.
And if you will know how they gather these five Zones,
extende your leste hande toward the Sunne rising,
being the fingers spreadde abroad, and by this meane
Probus Grammaticus dyd teach, or instruct. Then when
you haue beheld the Sunne, thorough the lower parts of
your fingers, bowe and bende them every one in forme
or manner of a Circle. By the thumbe ye shall knowe the
colde zone, which is the North, the which by the excessive
coldenesse (as they doe affirme) is vnhabited. Neuer-
thelesse the experience hath shewed within fewe yeares,
that all those partes well nere to our Pole, also vnder
the Paralelly Artike ioyning to the Hyperbores, as Sea-
nia, Dacea, Swetherlande, Gotlande, Norway, Denemarcke,
Thilia, Lynonia, Pilapea, Pruse lande, Russia, Musconia,
Ruthenie, whereas there is nothing but Ice, and contin-
ual coldenesse, to benotwithstanding inhabited with fro-
warde and brutish men. The which to our Englishe
Marchantes is well ynough known. Therefore the An-
cient writers in this do greatly erre, & are not to be bele-
ued, hauing onely spoken by gesse and thought, and
not by experience. Let vs speake of the other zones: the o-
ther finger next to the thumbe, doeth signifie the temper-
perat zone, the which is inhabited, & extendeth to the tro-
picke of Cancer, though y in drawing nere it be more hot
than

Five Zones by
the which the
worlde is
measured.

The cold zone.

The temperat
Zone.

The newe founde Worlde

than temperat, as that which is iustly in the midst, that
is to know betwene this tropicke & the Pole. The thirde
finger doeth represent the zone placed betwene the two
Zone Torrida. tropickes named *Torrida*, because of the extreme heate of
the Sunne, the which roseth and burneth vp all, and
therefore it was iudged vnhabitable. The fourth finger
is the other zone, tempered of the *Antipodes*, a meane
betwene the tropicke of Capricorne, and the other Pole,
the which is inhabited. The fifth which is the little fin-
ger signifieth the other zone colde, the which in like case
they haue esteemed vnhabited for the like reason as they
alleged for the former Pole, of the which we may say as
much as we haue sayde of the North parte, for the like
reason is of bothe. After then that this rule or example is
known, it is easily known what partes of the Worlde
are inhabited, and which are not, according to the opinio-
of the Auncient writers. Plinie, diminishing that which is
inhabited, sayth, that of the five partes that are named
zones, we muste take away three because they are not in-
habited, the which hath bene shewed by the thumbe, the
greate finger and the little finger. Also he taketh away
all that occupieth the West sea. And in another place he
writeth that y^e earth that is vnder y^e Zodiack, is onely in-
habited. The causes that he allegeth why these three
zones are vnhabited, is, the behement colde, which for
the farre distance & absence of the Sunne is in y^e Region
of the two Poles, and the greate and extreme heate that
is vnder the zone *Torrida*, is because of the continuall
presence of the Sunne. As much doe our late Theologians
affirme and write. The contrary notwithstanding, may
be shewed by the writings of these Authors before alle-
ged, by the authoritie of Philosophers, specially of our
tyme, by the witnessing of holy Scriptures, and then by
erpe

experience which passeth all, the which by me hath bene made. Strabo, Mela, & Plinie, although that they dispoone the zones, write neuerthelesse that there are men in *Ethiopia*, in the Ilande named by the elders *Aurea*, and also in the Ile *Tabroban*, *Malaca*, and *Zamotra*, vnder the zone *Torrida*: also that *Scandenaui*, the hills *Hyperbores*, and the countrey adiacent neere to the North, of the which we haue befoze shewed, are peopled and inhabited although according to the saying of *Herodita*, these hills are directly vnder the Pole. The first that founde out the lande containd vnder the two temperat zones to be inhabited, as *Plutarche* writeth, was *Parmenides*.

The zone *Torrida* and hills *Hyperbores* are inhabited.

Many haue written that not onely the zone *Torrida*, may be inhabited, but also wel peopled. The which *Aueroy* proueth by the witnessing of *Aristotle*, in the fourth Chapter of his booke intituled, of the worlde and of the firmament. *Auicen* in the like case, in his second doctrine, and *Albertus Magnus*, in his sixte Chapter of the nature of Regions, efforcing to proue by naturall reason, that this zone is inhabited, yea more profitable for our humaine life than those vnder the tropickes. So that by this meanes we will conclude and say that it is better, more commodious, & more wholesome for our humayne life, than any others. For even as the colde is an enimie, so in like case the heate is friendly to our bodies, knowing that our life is nothing but heat and moysture, to the contrary death is colde and drynesse. By this therefore ye may knowe that all the earth is peopled, and is neuer without dwellers neither for colde, nor heate, but for barrennesse, and whereas it is vnfruitfull it may be inhabited, as I haue sene in *Arabia*, and in other countreys. Also man was created of God for that he might dwell and lyue in what parte of the worlde he woulde,

The zone *Torrida*, more commodious and wholesom than the others.

were

The newe founde Worlde

were it hote, colde or temperate: for he him selfe sayde to our first parentes: Growe, increase and multiplie. The experience furthemoze teacheth, (as many times we haue sayde) howe large the worlde is, and commendable to all creatures, the which we may see by the continuall Navigations on the sea, and by the long iourneys on the lande.

Of the multitude and diuers kindes of fishes
being vnder this lyne Equinoctial.

Cap. 20.

BEfoze the departing out of our lyne, I thinke it good to declare particularly of the fish that is found about seven or eight leagues on this side and beyonde the lyne of diuers colours, and such a multitude, that it is not possible to number them, or to heape them together, the which are as a greafe heape of corne in a barne. And ye shall note that among these fishes many haue folowed our ships moze than thre hundred leagues, specially the *Dorades*, of the which we will speake hereafter moze at large. The *Marsouins* or sea Hogs, after that they had perceiued our ship from farre, dyd swimme a mayne against vs, the which gaue to the Mariners a certayne signe and forshewing of that parte from whence the winde ought to come, for these Sea beastes (say they) will swimme against one, and in a greafe company as foure or five hundred together. This fish is named *Marsouin*, of *Maris sus*, in Latine, which is as much to say as a sea Hog, bicause that he is like almoste to Hogs on the earth, for he hath the lyke grunt or noyse, and hath the snoute lyke the ende of a Canne, and on the

Marsouin and
why it is so
named.

the heade a certayne cundite or opening, by the which
 he vaunneth or purgeth, euen as the Whale. The
 Mariners take many of them with certayne gynnes of
 Iron being sharpe, and pointed at the ende and croked,
 and they doe eate but little thereof, hauing other better
 fish: but the liuer and lights is very good & delicate being
 bothe like, and also in taste to a Hogs harscelet. When
 they are taken, drawing towarde their death they caste
 greate sighes as we see our countrey Hogs do when they
 are let bloude. The female bringeth but two at a tyme.
 It was therefore a wonderfull thing to see this greate
 number of fish making a maruelous greate noyse with-
 out comparison, the which some peraduenture will thinke
 strange and vncredible: but I will affirme it to be so, for
 that I sawe it. As I sayd before, that there is fish sound
 of al colours, red, as those who they named Bonnites, the
 others Azure, & like golde, shining brighter than fine A-
 zure, as those named *Dorades*, others græne, gray, blacke.
 Yet I will not say, that out of the sea they shoulde kepe
 those colours. Plinie rehearseth that in *Spaine*, in a
 fountayne, the fish are of the coloure of golde, but out of
 the fountayne they are lyke to others, the which may
 come of the colour of the water, being so betwene our eye
 and the fish, euen as a glasse being of a græne or blew
 colour representeth the things that are within of the same
 colour. Now to retourn to our *Dorade*, many as wel An-
 cients as others haue written of the nature of fishes, but
 very homelie, for that they haue not sene but hearde say,
 and specially of the *Dorade*, Aristotle writeth that she
 hath foure finnes, two aboue and two vnder, and that she
 maketh her pong ones in sommer, & y female remayneth
 hyd a certayne tyme, but he telleth not how long. Plinie to
 my iudgement, hath borrowed or lerned this of Aristotle,

A fountaine that
 sheweth fish
 lyke golde.

Aristotle and
 Plinie of the
Dorade.

Lib. 6. cap. 16.

speaking

The newe founde Worlde

The descriptiō
of the Dorade.

Dorade the
fish hath bene
greatly este-
med in tymes
passe among
the Romaines.
Among these
Dorades those
were most set
by that were
brought from
Tarenta being

speaking of this fishe, saying that she hideth hir self in the sea a certayne time, but in passing further he hath defined this tyme to be when it is extreme hot, for that it cannot endure so greate a heate. There are founde great ones like Samons, others that are lesser: from the head to the tayle it hath a cresse and all that parte coloured lyke fine Azure, in such sorte that it is vnpossible to ercogitate or thinke a moze sayper colour: the inferioz or lower parte shineth like fire golde and for this cause it was named Dorade, also of Aristotle, in his lāguage *χρυσόψει*, that the interpettoz call *Aurata*, and it is very fierce on the flying fish, the which she foloweth, and chaseth in the water, as the hounde chaseth a haare in the fieldes, for she liueth by pray, casting hir selfe hye aboue water after this flying fish, and if that she sayleth at one time she recouereth at another tyme. This fish folowed our shippes the space of seuen wekes without once forsaking of them, yea night and day, vntill that she founde the sea vnsauery or not for hir nature. I knowe wel that this fish hath ben much celebrated and esteemed in tymes passe among Noble men, for that she is very delicate and pleasant, to eat. For we reade of Sergius, that founde the meanes to haue one brought to Rome, the which was serued at a banquet to the Emperour, whereas it was meruelously esteemed. And since that tyme hath this fish Dorade, bene greatly esteemed among the *Romaynes*, so that there was no sumptuous banquet but that it was serued for a greate dayntie dish. And whereas this fish is scant in sommer, & harde to come by, Sergius the Senator, founde the meanes to kepe it with foode alive, to the ende that this fish shoulde not sayle them in no season: and for this curiositie it was named *Aurata*, or golden fish. This fish is in much better sauoz in Winter than in Sommer, for al things haue their season.

season. Cornelius Celsus ordayned this fish to the sicke, specially, to those that had the Feuer or Ague, for it is light fish and not heauie, but may be well digested: there are found more store in the West sea, than in the East sea. Moreover all kinde of fishes are not found in euery place of the sea. Helops a singular fish is not found but onely about Pamphilia, Ihus and Scaurus, onely in the sea Atlantike, and so of many others. Alexander the great being in Egypt bought two Dorades for two marke of golde, for to proue if that they were so delicate and fine meate, as it was shewes him, so that there were two a lyue brought him from the West sea, to Nemphis, whereas he remained, as a Jewe being a Phisitio, shewd me by a Historie being at Damasca in Siria. Thus much gentle Reader I haue learned as touching the Dorade, for that thou shouldest see what the elders haue witten thereof, and among others, my lorde William Pellicier Bishop of Mountpelier, who hath treated of the nature of fishes as faithfully and truely, as any in our tyme.

made fat at the lake Licryn as witnesseth Martiall in the thirde booke of his Epigrams.

Of an Ilande named the Ascention.

Cap. 21.

The twentie sixth day of October, being eight degrees beyonde our lyne Equinoctiall, we founde an Ilande not inhabited, the which at the firste we thought to name the Ile of Birdes, bicause of the greate multitude of Birdes that are in the sayde Ilande, but looking in our carde Marin, we found that before tyme it was founde out by the Portingals, and named the Ile of the Ascention, bicause that on that day, they arriued thither. We therefore seing those Birdes flying on the sea,

The Ile of the Ascention, and why it was so named.

F. J.

made

The newe founde Worlde

Diuers kinds
of strange birds
and in great
number.

Aponars
birdes.

Caape of good
hast Ile of A-
ponards, and
why it is so na-
med.

made vs to thinke that there was some Ilande nere hande, and the nearer we came, we sawe such a multitude of birdes of diuers sortes with coloured feathers, that the lyke was neuer scene in our tyme, the which came flying to our ships, and woulde reste vpon vs, so that we might take them with our handes, and with greate payne coude we be ridde of them. For if one had stretched out his Arme they woulde haue rested vpon it, euen lyke tame birdes, and not one of them lyke to the birdes of our countrey, the which to some semeth vncredible. Being caste of from our handes they flied not away, but let them selues be taken agayne as before.

Furthermoze in this Ilande there is a certayne kinde of greate birdes that I haue heard called Aponars, they haue little wings, and therefore they cannot flye. They are great and hye, lyke hearnshawes, the belly white and and the backe blacke as cole, the byll lyke to a cormorant, when they are killed they crie lyke hogs.

I thought good to speake of this birde among others, for that there are founde a greate number of them in an Ilande lying towarde the *Caape*, of good *Spæde*, on the cosse or borders of newe founde lande, the which was named the Ile of *Aponards*. Also there are such a multitude, that on a tyme thre greate ships of *Fraunce*, going to *Canada*, did lade eche of them twotymes their cockboates with these birdes on the brinke of the sayde Ilande, and it is no maiestie to goe into the Iland and to dyne them before them to their boates lyke sheepe. This therefore hath giuen me occasion to speake so much thereof. As touching the reste of the Ile of *Ascension*, it is indifferent faire and pleasant, being of circute six leagues, with mountaines garnished with faire greene trees, herbes, and floures. Not forgetting the
num

number of birdes, of the which we haue spoken, I suppose that if it were labored and tilled with many others that are in the *Measse*, as well beyonde, as on this side the Equinoctiall, it woulde render as good profit, as *Tenedos*, *Lemnos*, *Metelin*, *Negrepont*, *Rhodes*, and *Candia*, or any others that are in the sea *Helisfont*, and the *Cyclades*: for in this greete *Measse* sea, there are Ilandes that are more then .80. leagues compasse, and some lesse, among the which the greatest parte are desert, and not inhabited. Nowe after that we had passed this Ilande, there dyd appeare foure starrs of a wonderful greatnesse made in manner of a crosse, neuerthelesse farre ynough from the Pole *Antartike*. The Mariners that sayle that way name them charcts. Some of them thinke that among these is the South Starre, the which is fixed and vnmoueable, as the North Starre that we call the lesser beare, the which was byd before that were vnder the Equator, and many others that are not sene at this side to the Northwarde.

The Ile of
that scention
not yet inha-
bited as many
others.

Of the promentarie of good hope, and of many secretes obserued in the same, likewise our Ariuall to the Indies, America, or Fraunce *Antartike*.

Cap. 22.

After that we haue passed the Equinoctiall lyne, and the Ilande of S. Homer, folowing the cosse of *Ethiopia*, the which is called *India Meridionall*, it behoued to folow our course euē to the Tropike of winter, about the which time we discovered the great & famous

*India Meri-
dionall*.

F.ij.

Promentarie

The newe founde Worlde

Caape of good
hope. why it is
called Lyon of
the sea. Rhino-
ceros or beasts
of Ethiopia.

Promentarie of good hope; the which the Pilots have named *Lyon* of the sea, bicause that it is feared and redoubted, being so great and difficil. This *Caape* on bothe sides is compassed with two great mountaines and hils, of the which the one beholdeth the East, & the other the West. In this countrey are many beasts named *Rhinoceros*, for that they haue a horne vnder their snout. Some cal them *Oren* of *Ethiopia*. This beast is very monstrous, and kepeth perpetuall warre and hatred with the *Elephante*. And for this cause the *Romaines* haue taken great plesure to make these two beastes fight, for a spectacle of greater nesse, chiefly at the creation of an Emperoure or some other high or greate magistrate: as they doe at this day marke Beares, Bulls, and Lyons. He is not altogether so high as the *Elephant*, nor such as we paynte him or set him out in our countrey. And that which moueth me to speake, is, that traueling from *Egypt* to *Arabia*, I sawe a very Auncient monument, whereas was engraued certayne figures of beastes in stede of letters as it was vsed in the olde time, among the which was the *Rhenoceros*, being without horne and mayles, not lyke as our painters setteth him out. This beaste for to prepare him selfe to fight, as *Plinie* rehearseth, sharpeneth his horne against a certayne stone, and alwayes draweth to the belly of this *Elephant*, for that it is the part of the body that is most softest. There is also great quantitie of wilde *Asses*, and another bearing a horne betwene bothe there eyes of two fote long. I sawe one being in the citie of *Alexandria*, that is in *Egypt*, that a *Lorde Turke* brought from *Melcha*, the which horne he sayde, had the lyke vertue agaynst popson as had the horne of an *Unicozne*. Aristotle calleth these
Asses

Alles with hozne, Alles of *India*. About this *Promentarie*, is the departing of the way to the *Castle* and the *Wleaste Indies*, for they that will goe to the *Castle Indies*, as to *Calicut*, *Tabrobane*, *Melinde*, *Cannonor* and others, they take on the left hande, coasting the *Ile* of *S. Laurence*, guiding the head of the ship to *Wleaste* or *Southweast* hauing the winde at *Wleaste* *Northweaste*. This countrey of the *Castle Indies* extendeth so farre, that many iudge it to be the thirde parte of the worlde. *Mela*, and *Diodorus*, writeth y the sea compassing these *Indies*, from the South to the *Castle* is of such a greatnesse, that with much payne they can passe though the wind be fauorable in the space of fortie dayes, but I dare affirme twice fortie. This countrey therefore is on that side compassed with the sea, which bicause of that, is named, the *Indian* sea or *Indique* confining towarde the North to the hill *Cancasa*, and is named *India*, of a Riuer named *Indus*, as *Tartaria* of the Riuer *Tartar*, passing by the countrey of the greate King *Chan*. It is inhabited with people of diuers kinds as well in manners as in Religion. A great parte is vnder the obedience of *Prestre Iohn*, the which holdeth the *Christian* Fayth: the others are *Mahometists*, as we haue before shewed speaking of *Ethiopia*: and others are *Idolaters*. The other way at the departing of this *Caape* that is on the right hand, leadeth to *America*, the which we folowed hauing the wind good and fauorable, neuerthelesse we remayned a good long time on the water, as well for the distaunce of the places, as for the winde that afterwarde fell contrarie, the which made vs to lpynger euen to the eightene degre of our lpyne, and then agayne it began to fauor vs. Before passing any farther I will shewe a thing that is worthy of memorie. Approching or drawing nere to *America*, within fiftie leagues we be-

The spreading
of East India.

Sea Indique.

A signe to the
Nauigants that
they drewe
nere to Ame-
gan rica.

The newe founde Worlde

The hills of
Croistmourō.

Maquch.

Caape de Fria.

Gekan.

gan to smell the ayre of the lande, otherwysse than the smell of the sea, with such a swēte and pleasant smell of the Trées, Herbes, Fruits, and Floures of the countrey, that neuer balme were it the balme of *Egypte*, that euer smell swēter or pleasanter. Therefore I leaue you to thinke or iudge what greate ioye the poore Nauigantes had, although that of a long time before they had eaten no bzeade, also being out of hope to recouer any for their retourne. The next day which was the lasse day of October about nine of the clocke in the morning, we discried the high hills of *Croistmouron*, although that was not the place whereas we pretended to goe, wherefore crossing the lande a thre or foure Leagues, not minding to descend a lande, being well enformed that the inhabitants there are allyed with the *Portingals*, and therefore for nothing we woulde aborde or descende there, keping on our way till the second of Nouember, that we arriued to a certayne place named *Maquch*, for to enquire of things, specially, of the King of *Portingals* Armye, whereas preparing our boates and barges, for to come a shore, and set foote on lande, there appeared foure olde men of the countrey, for that the yong men were gone to the warre, the which olde men at the firste, fled away thinking we had bene *Portingals*, their enemies, but shewing them a token of assurance in the ende they came nere vs. Neuerthelesse staying there not aboue foure and twentie houres, we hoysed sayle for to drawe forwarde *Caape de Frie*, distant from *Maquch*, twentie fve leagues.

This countrey is maruellous fayre, in tymes past inhabited by the *Portingals*, the which gaue it that name, which before was called *Gekan*, and there they reared a forte,

fort, minding there to remayne, for bicause of the goodnesse of the place. But within a shorte tyme after, for what cause I knowe not, but the *Barbarous* men of the countrey made them all to dye, and eate them vp as they vse customably their enimies. And at our ariuall they helde two *Portingals*, that they had taken in a little boate, and to them they thought to doe the lyke, to whom our comming was a pleasure, for by vs they were recovered out of the handes of these cruell inhabitantes. Pomponius Meleus, calleth this *Caape*, of which we speake, the front of *Africa*, for that beyonde it bendeth lyke an Angle, and retourneth by little and little into the North and East, there whereas is the ende of the mayne land and of *Africa*, of the which Ptolomeus had neuer any knowlege.

The maner of these Barbaro^m men is to eate their enimies.

This *Caape* also is the chiefe or heade of *Newe Africa*, the which towarde Capricorne, extendeth to the mountaynes of *Habacia* and *Gaiacia*, the flat countrey is little inhabited, it is very brutish and Barbarous, yea monstrous, not that the men are so disformed as many haue witten, as though that in their sleepe they had dreamed it, being not afrayde to affirme that there are people of whome their eares hang to their heeles, others with one eye in the foreheade as *Arismases*, others without heade, others hauing but one foote but of such a bredth, that therewith they may shadowe them selues against the heate of the Sunne, and they call them *Monomeres*, *Monosceles*, and *Sciapodes*, certaine others being ignorant doe write yet more strangenesse yea: late writers, writing without iudgement reason or experience. I will not altogether denye the monsters, which are vnnaturall approued by the Philosophers, F.iiij. and

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and affirmed by experience. But I doe impugne things that are so farre out of reason: let vs returne to our *Promentarie*. There is founde diuers kindes of dangerous beastes, & venomous, among others the Basiliscus, hurtfull to the inhabitants, also to the strangers and to those that go to fish on the Borders. This Basiliscus as euery man may know, is a venomous beast, that killeth a man with his onely looke, the body about nine inches long, the head like tier, vpon y^e which ther is a white spot in maner of a crowne, the mouth red, & the rest of the face of blacke colour, the which I knowe by the skinne that I dyd see in the handes of an *Arabian*: he chaseth away all other Serpentes with his hissing (as Lucian sayth) for to remaine alone master of the fielde. To be short, I may say with Salust, that there dyeth moze people by wilde beastes in *Africa*, than by any other inconuenience. This much thought I good to speake by the way.

Of the Iland Madagascar, otherwise of S. Laurence.

Cap. 23.

TH E great desire that I haue to let slip nothing that is necessarie and profitable to the Readers, bindeth me that I thinke it the office and duetie of a writer to treat of al things that partayne to his argument, without leauing one word out, the which thing hath stirred me vp to set out in this place this Ilande so notable, hauing seuenty eight degrees of longitude, no minut, and of latitude a leuen degrees and thirtie minutes, very well peopled, and inhabited with blacke wilde men, (within a certayne time) the which kepe or holde the like maner of Religion as the *Mahometists*, some being Idolaters, but after another manner. It was firste discovered by the

Portingals,

The fruitfulnessse of the Ile of S. Laurence.

Portingals, and named *S. Laurence*, and before *Madagafcar* in their language, rich and fruitfull of all things, for that it lieth well. And also the trees bring forth the fruit of themselves without planting, grafting, setting or sowing: neuerthelesse their fruits are as good, sweete and pleasant to eate, as if the tree had bene grafted. We see in our countrey that the fruits of the fields, that is to wit, those that the earth bringeth forth without laboring, is rude, wilde, soure, sweete, and without any good tast, the others are contrary. Therfore in this Island, is much better fruit than on the maine lande, although that it be vnder one Zone and temperatenesse, among the which there is one that they name in their language *Chicorin*, and the Tree that beareth them, is like to a fether tree of *Egypt*, or *A-
rabia*, as well in height as in leaues. The which fruit is fruit that we
name nuts of
India. scene here, the which the shippes bring, and we call them *Nuts of India*, the which the Marchants holde deare, for they are very faire and proper to make bottels, for the wine being a certaine time in these vessels, hath a marvelous sweete smell and pleasaunt, because that the fruit hath a smell like Muske. Furthermore, those that customably drinke in these cuppes or vessels, as I was informed of a Jewe, are preserved from the head ache, & from the ache in the flanks, and prouoketh urine. The which being noted of *Plinie* and others, they say that all kinde of *Palmes*, are healthfull and good for many things. This fruit wherof we speake, is altogether good. The *Indians* & *Ethiopians* being visited with sicknesse, peepe the fruit, & drinke the iuice or liquoz, the which is white, like to milk, and therewith they are eased: also with this fruit, they make a kinde of sustenance, being mingled with certain meale of dried rootes or dried fishe, of the which they eate after that it is wel boyled together. This liquoz is not to

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The Ile of
Prince.

Seuen sortes of
Palme trees in
the Indies of
America.

Spagnin a
kind of herbe.

be kept long, but for the time that it may be kept, it is without comparison better for the partie that taketh it, than any kinde of conserues that may be found. And for the longer keeping of this fruit, they boile the liquoz, the which when it is colde, they put into vessels therfore appointed: others put therein Honey, to make it pleasaunt to drinke. The tree that beareth this fruit, is so tender, that if it be neuer so little touched or pricked with any sharpe or pointed thing, the iuice will come forth, the which is pleasant to drinke, and very proper to quench thirst. All these Ilands that are found on the coast of Ethiopia, as the Ile of Prince, hauing .35. degrees of longitude minute. 0. and of latitude minute. 0. Mopata, Zonzi-bar, Monfia. S. Apolin, and S. Thomas, vnder the line are riche and fruitfull, almost all full of these Palme trees, and other trees bearing fruit, that are maruellous good. There are found diuers other kinde of Palme trees bearing fruit, although that not all, like those of Egypt, and in all the Indies of America and Perou, as well on the maine land, as in the Ilands are found of seuen sortes of Palme trees, all differing in fruit the one from the other. Among the which I haue found some that beare Dates good to eate, as those of Egypt, of Arabia, Felicia and of Siria. Moreover in this said Iland, are Melons of a marvellous greatnesse, being as great as a man may compass or embrace, of a ruddy coloure. Also there are some white, and others yellow, but muche more wholesomer than oures in Europe. There are also diuers kindes of good herbes and healthsome, among the which there is one, the which they name Spagnin, the which they vse for their woundes and sores, also against the biting of Wipers and other venemous beastes, for it draweth out the venime or poison. Furthermore there is founde great quantitie

quantitie of good Sauanders in the wodes and groues. As touching beastes wilde and tame, fishes and birdes, our Iland nourisheth of all sortes, and in as great quantitie as is possible. In the which Iland there is a straunge birde, made like a puttocke or rauenous foule, the bill like a Hauke, hir eares hanging downe to hir throte, the fete very rough and full of fethers, being of a white shining coloure like to silver, onely the fethers on hir head are blackishe. This birde is named in their language *Pa*, in the Persian tongue *Pie* or *Lege*, and this foule liueth with Serpents, of the which there are great quantitie, and of diuers kindes. Also there are other kinde of birdes not like to those in our Countrey. As for beastes, there are a great number of Cliphants, and beasts with one horne being of two kindes. Of the which the one is the Asse of *India*, hauing the fote not clouen, as those that are found in the land of *Persia*, the other is named *Orix* or clouen fote. There are no wilde Asses, but onely on the dry land. Whether y there be any Unicorns I know not, but being at the *Indies* of *America*, certain of the *Indians* came to see vs aboue. lx. or. lxxx. leagues of: to whom as we did question with of many things, they shewed vs that in their countrey there was a great nuber of certain great beastes, like to a kinde of wilde colwes y they haue, hauing one only horne in their forehead, about a fadome long, but to say y they are Unicorns I am not sure, hauing no perfect knowledge therof. I haue before shewed y this countrey or Iland nourisheth great store of serpents & Lezards of a maruelous greatnesse, y which are easily takē wout dāgers. Also y *Neigers* eat these Lezards, so do the *Indians* of *America*. There are lesser ones of y bignesse of a lege, that are very good and delicate to eat, beside many good fishe and foule, which they eate when they see time.

Among

Pa a straunge
birde.

The Asse of
India, *Orix*.

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Gray Amber
very cordiall.

Among other secretes, bicause of the multitude of fishe, there are great stoze of Whales, out of the which the inhabitants of the Countrey draw Amber, the which many take to be gray Amber, a thing that is here very skat and pzeious. Also it is very hearty, and good to comfort the most notable partes of our humaine body: and with the same they make a great trade with straunge Marchauntes.

Of our arriuall to Fraunce Antartike, otherwise named America, to the place named Caape Defria. Cap. 24.

Caape Defria.

Cahonin, a
drinke in A-
merica.

After that by deuine prouidence, with so many tra-
Auailes common and ordinarie to so long a Nauiga-
tion, we were come to the maine land, not so soone
as our heartes desired, which was the tenth day of No-
uember, and in stead of taking our rest, it behoued vs to
discouer & seeke out proper places, to make or reare newe
siedges, being no lesse astonied or amazed, than the Troy-
ans were at their arriuall into *Italie*. Hauing therefore
stayed but a while at the former place, where as we lan-
ded, as in the former Chapter we haue shewed, we spred
againe our sailes, sailing towarde *Caape Defria*, wheras
we were well receiued of the *Indians* or wilde men of the
Countrey, shewing according to their manner, euident
signes of ioy: neuerthelesse we stayed ther but .iiij. dayes,
they welcomed vs one after an other, according to their
custome, with this word *Carambe*, which is as muche to
say as welcome, or ye are welcome. And for to shew their
good wils, one of their great *Morbicha Onassonb*, that
is to say, King, feasted vs with a kinde of meale made of
rootes, and with their *Cahonin*, which is a drinke made of
Mil,

Mill is named *Auaty*, and it is great like a pease: there is bothe white and blacke. And for to make this drinke, they let this *Mill* boile with other rootes, the which after it is boyled, hath a coloure like to Claret wine: and these *Indians* finde it so good, that therewith they will be dronken, as men will be with wine in our Countrey. It is thicke like to wine lees. Heere I wil shew you a superstition that they vse, to make this drinke, after the straungest maner in the world. After that it hath boyled in earthen vessels made for that purpose, there shall come certaine virgins or maidens that shall chalwe or champe in their mouthes this *Mill* being so boyled or sodden, then they shall put it into a nother vessel therunto appointed, or if that a woman be called therto, she must first abstain certaine dayes from hir husband: otherwise they thinke that this *Bynerige* or drinke, will neuer come to good perfection. This being done, they will make it boyle againe, untill that it be purged or cleansed, as we see the wine boyling in the tunne: & then within certaine dayes after they drinke thereof. Now after that they had entertained vs after this sorte, they brought vs afterwarde to see a large stone of fine saxe long or there about, in the which appeared certaine strokes of a rod or small wand, and the print of two saxe, the which they affirme to be of their great *Caraibe*, whome they haue in as great reuerence, as the *Turks* haue Mahomet, for bicause (say they) that he hath giuen them the vse and knowledge of fire, likewise to plant rootes, for before they liued but with leanes, as doe the brute beastes. Being thus guided and led about by their King, we forgate not diligently to know and visite the place, wheras among other commodities requisite and necessary, we founde that there was no freshe water to be had but far from thence, the which

The superstition of these Indians in making this drinke.

letted

The newe founde Worlde

A Riuer of
salt water.

Birdes with
diuers colou-
red fethers.

A gown made
of fethers
brought from
America.

Arata red Bird.

lefted vs to stay ther any long time, for y^e which we were
sore considering the boundy of the countrey. In this place
there is a Riuer of salt water passing betwene two hills,
separated the one from the other about a stones throwe,
and entreth into the countrey about .36. leagues. This
Riuer hath great quantitie of good fish of diuers kindes,
chiefly greate moulets, so that whilest we were there we
sawe the *Indians* cathe of these fishes aboue a thousand
in a shorte space. Furthermore there are many birdes of
diuers kindes with strange fethers, some as red as fine
scarlet, others white, ashey, and other colours. And with
these fethers the wilde men or *Indians*, make hats, and
garments, either for to couer them or for beauty. When
they goe a warfare or when they haue any skirmish with
their enimies. Others also make them Cownes and
Caps, after their maner: and for a manifest truth it may
be knowen by a gowne that I brought home, with the
which gowne I made present to Monsieur Troisteux, a
gentleman of the house of my Lorde, the right reuerend
Cardinall of Sens. Among these number of birdes al dis-
fering from those of our *Hemispheria*, there is one which
they name in their language, *Arat*, the which is a very
hearon in p^{ro}portion, saying that his fethers are red as
Dragons bloud. Furthermore there are sene trees with-
out number being greene all the yeare long, of the which
the mosse parte rendeth diuers kindes of gumme, as
well in colour as otherwise. Also there is growing on
the sea bankes little vines (which is a kinde of cockle of
the greatnesse of a pease) the which the wilde men beare
or hang about their necke like pearles, specially when
they are sicke, for they say it p^{ro}uoketh the belly, and
serueth for a purgation, some of them make powder
thereof and eate it. Moreover they say, that it is good to
stay

The newe founde Worlde

Ganabara so
called, because
of the likenesse
to the lake.

Manihot a
roote that the
wilde men vse
to cate.

so that we wayed our ankers, and hoised vp sailes to sail
to some other place, to the great displeasure of the *Indi-
ans* of that Countrey, that thought we wold haue stayed
a longer time, folowing the promise that we had made
them at our first arriual. Therfore we sailed the space of
foure dayes until the tenth, that we found this great ri-
uer of *Ganabara*, being so named of the inhabitants of
the Countrey, so that it is like to the lake, or otherwise
Ianaria, by those that first did discover it, being distant
from the place from whence we departed 30. leagues: and
by the way, the winde became contrary. Now therefore
that we had passed many little Ilands on that sea coast,
and the straight of our riuer being about a gunne shotte
broode, we were determined to enter in at that place or
straight, and with our barkes to take land, whereas in-
continently the inhabitants receiued vs very curteously,
and as hauing knowledge of our comming, they had re-
red a faire Palace according to the manner of the Coun-
trei, strewed & decked with leaues, and boughs of trees,
and swæte smelling herbes, by a manner of honoꝝ, shew-
ing of their part great signes of ioy, inuitating vs to doe
the like. The most eldest which are as Kings and gouer-
nours, receiued vs one after an other, and with an admi-
ration they saluted vs in their lāguage according to their
maner, and then they conducted vs to the place that they
had prepared for vs, to the which place they brought vs
bitailes of all sides, as meale made of a roote, which they
name *Manihot*, and other great & little rootes, very good
and pleasant to eate, and other things according to the
Countrey. So that being there arriued, after that we had
prayed and giuen thanks, (as the true Christian ought
to do, to him that had pacified the Sea and the windes)
to be shott, to him that had shewed & giuen vs the mean
to

to accomplish this voyage, we rested vs vpon the græne
grasse: as the *Troyans* did after so many shipwacks and
tempests when that they met with the good Lady Dido,
but Virgill saith that they had good olde Wine, and not
faire water. After that we had rested there the space of
two moneths, & viewed as wel the Ilands as the maine
land: the Countrey was named *Farre about*, the which
by vs was discovered *Fraunce Antartike*, whereas we
found no place so proper and wel standing for to reare or
edifie a holde, as a litle Iland, cōtaining only one league
of circuit, lying almost at the original beginning of this
riuer which we haue before spoken of. The which Iland
with the holde that we there edified, was named *Ville-*
gagnon. This Iland is very pleasant, for that therein
groweth Cedar trees, and many sweete smelling Trees
that are græne throughout the yeare. In deede there is no
fresh water to be had nere hand: neuerthelesse the Lord
of *Villegagnon* fortified himselfe there, for to be sure and
out of danger of the wild men that will be some offended,
and also against y^e *Portingals*, least they shold at any time
make thither, so that he strengthened himselfe in the I-
land, as wel as was possible. Now as for vittails the *In-*
dians or wilde men brought vs thither suche as the land
or countrey bringeth forth: As fish or Venison and other
wilde beasts, for they nourish them priuily, as we do here
a dog or a cat. Also they brought vs meale of those rootes
of which we haue before shewed, hauing neither breade
nor wine. The which vittails we had for a smal value, as
little knives, looking glasses, & nets to take fish. Moreover
among other things noted in this riuer, nere to y^e straight,
there is a lake that procedeth out of a high stone or rock,
being of a maruelous heighth, being to loke to, as high as
the cloudes and very large, the which is a thing almost

A pleasant and
comfortable
Iland, in the
which the
Lord of Ville-
gagnon forti-
fied him selfe.

A rocke from
whence procc-
edeth a lake.

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Uncredible. This rocke is enuironed or compassed with the Sea.

Of the fish that is in this great Riuer before named. Cap. 26.

Oysters ha-
uing pearles.

The maner of
these wild me
to take fish.

Panapana a
kinde of fish.

A kinde of
thornebacke.

Before that I procede any further, I meane to treat particularly of the fish that is founde in the sayze Riuer of *Ganabara*, otherwise named *Ianaria*, which are in great abundance, among the which there are oysters, of which the shell shineth like fine pearles, & which oysters, the wild me do commonly eate with other little fish that the children fish: and these oysters are like to those that beare pearles, of the which also there are founde in that countrey, but not so fine as those of *Calicut*, and other places in the East. Moreover these wilde men fish for other great fish, of the which there is great plenty. Their vse and maner to take them is, that they being naked in the water, be it fresh or salt, shote at them with their arrowes, to the which they are very expert, then they draw them out of the water, with a corde made of cotton or of the pille of some tree, or else the fish being dead, floateth of himself aboue the water. Among these fishes there is one very monstrous, the which they name in their language *Panapana*, lyke to a Dog fish, the skin whereof, is very rough: this fishe hath sixe holes or spurgings on eche side of the throte like to a Lampyon, the head monstrous, and the eyes almost at the ende of the heade, so that from the one eye to the other, ther is distant a fote and a half: this fish is geason, notwithstanding the flesh is not so excellent to eate, for it hath the taste of a Dog fish. Moreover, there is in this floud or riuer, a great multitude of thornebacke & skaate fish, but not like to ours in *Europe*, they are twice as large and more longer, the head flat and long, at the ende of which there is two hornes, being a fote long

a péece, and betwene these hoznes are the eyes, and hir
 tayle is two fote long, and slender like a Kats tayle: the
 wilde men of the countrey will not eate of them for no
 good, neither of the *Toxterel*. For they imagin and think
 that even as this fish is slowe in swimming, it wolde also
 make them heauie and slowe, by the which meanes they
 might be taken of their enemies, so that they couide not
 runne, nor folow nimble the course. They name this fish
 in their language *Ineuonia*. The fish of this riuer gene-
 rally is good to eate, so is the sea fish that coasteth that
 countrey, but not so delicate as the fish vnder the lyne, &
 in other places of the sea. I will not forget nor leaue out
 now that I am in purpose of fish, to shewe a maruel-
 lous thing, and worthy of memorie. In this lande or
 countrey about the riuer before named, are trees growing
 on the sea borders or brinckes, couered with oysters al-
 wayes to the very top: you shall vnderstande, that when
 the sea swelleth, it casteth the floud very high, and far on
 the lande twise in .24. houres, so that the water couereth
 oftentymes these trees, so that the oysters being brought
 in by these springtydes, take holde, and close against the
 branches, being of an vncredible multitude, of the which
 when the wilde men minde to eat, they cut the branches
 of the tree being so charged and loden with oysters, as
 we doe here a branch of a peare tree, being loden with
 pearres, the which they eate more commonly than greater
 oysters that are in the sea, for bicause (say they) that they
 are more wholesomer and haue a better taste, and that
 they wil not engender feuers, so sone as the others.

Ineuonia

Trees bearing
 oysters.

Of America generally. Cap. 27.

NOWE that I haue treated particularly of the places
 wheras we did most remaine after that we had take
 land & chiefly of y wheras the *Sieur of Villagagnon*, doeth
 G. y. inhab

The newe founde Worlde

America not
known of the
Cosmogra-
phers in times
past.

Americus Ve-
spucia did first
finde out A-
merica.

The lying of
America.

inhabite with other French men even at this day. Likewise of this most notable river which we name *Ianaria*, the circumstances of the places, for that they lie in a land discovered and found out in our time, there resteth now to wright that, the which we have learned & knowne for the time that we remained ther. It is most true that this land was not knowne to the writers in times past, neither yet to the auncient Cosmographers that have deuised the earth to be inhabited in three parts, *Europa*, *Asia*, and *Affrica*, of the which they only had intelligence, but I am sure that they had no knowledge therof, for if they had knowe it, they wold haue noted it for the fourth part of the world, for it is much more greater than any of the others. This land by good right is called *America*, taking name of him that first found it out, being named *Americus Vespucia*, who was a very expert man in the Arte of Nauigation & in other high enterprises. But since him, diuers men haue discovered the greatest parte lying towards *Temistitan* vnto the Countrey of the Giants, and the straight of *Magellan*. Why it shold be named *India* I know not, but the East countrey that is named *India*, hath taken his name of that notable floud or river *Indus*, the which is very farre from *America*. It shall therefore suffice to call it *America*, or *Fraunce Antartike*. It lieth betwene the two Tropikes even beyonde *Capricornus*, the west side extending towards *Temistitan* and *Molucques*, toward the South to the straight of *Magellan*, and on bothe sides of the West sea and peaccable: true it is that neare to *Darienna* and *Furna*, this Countrey is very straight, for the sea on bothe sides entreth very farre into the land. Nowe will I write of that parte which we haue moste knowne and frequented, which lieth about the Tropike *Brumall*, and yet beyond that it hath bene

bene and is inhabited at this day, besides the Christians that haue dwelled there since Americus time, with a marvelous strange wild and brutish people, without Fayth, without Lawe, without Religion, and without any civillitie: but living like brute beasts, as nature hath brought them out, eating herbes and rootes, being alwayes naked as well women as men, untill such time as being more visited and frequented of Christians, they may peradventure leaue this brutish living, and lerne to live after a more civill and humayne manner. And therefore we ought greatly to praise our maker that hath illuminated our hartes, not leaving vs so brutishe as these poore wild men. As touching the groundes or lande of *America*, it is very fruitfull in trees bearing very excellent frutte without labor or seede. And it is not to be doubted, if the land were tilled, it wold bring forth very good things, considering how it doth lye with sayre mountaynes and dales, rivers bearing very good fish, flat Ilandes likewise firme and mayne lande. At this day the *Spaniards* and the *Portingals* do inhabite and dwell in a great part thereof, the *Entilles* on the West sea, *Molukes* on the peaceable sea, from the mayne lande, unto *Dareiena*, *Parias*, and *Palmaria*, the others more toward the South as in the land of *Bressill*, so much thought I good to write of this Countrey in generall.

What the inhabitants of America are.

America is a very fruitfull countrey.

What parte of America is inhabited by the Spaniards and Portingals.

Of the Americans Religion.

Cap. 28.

WE haue before shewed how that these poore people live without Religion, and without Lawe, the which is very true, but there is no creature living that is partaker of reason (so blinded) seeing the
 C.ij. heauen

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heauen, the earth, the Sunne, the Moone so ordayned, the sea, & the things that are dayly scene, but that will iudge these things to be made by the hande of some greater workemaister than man. And therefore there is no Nation be they neuer so brutish, but that by their owne naturall reason haue some religion, and some cogitatio of God: they all therefore confesse, that there is some power and soueraygntie: but what a one it is, fewe there are that knowe it, and that hath caused the diuision of Religion. Some haue acknowledged the Sunne for so- ueraigne, others the Moone, some others the Starres, & others otherwise, as Histories do recite. Nowe to our purpose, these wilde men of *America*, make mention and tel of a greate Lorde, whom they name in their language *Toupan*, the which they say is aboue, and maketh it rayne and thunder, but they haue not the meane to praye nor to honoꝝ him at one tyme or other, neither yet no place appointed. If one shew them of God, as I haue many times done, they will giue an attentive care there- unto with an admiration, and they will aske if it be not that Prophete that hath taught them to plante their great rootes, that they name *Hetich*. And they haue heard say of their fathers, that befoze they had the knowledge of the rootes, they lyued but with herbes and wild rootes, like brute beasts: there was they say in their countrey a great *Charaiba*, that is to say a Prophete, & which came to one of their yong maydes, & gaue hir certaine great rootes named *Hetich*, shewing hir, that she shoulde cut them in peeces, and then plante them in the earth, the which she did, and since they haue alwayes continued from father to sonne: the which rootes haue so wel prospered, that now they haue so great abundance that they eate little other foode, and it is as common with them as breade is with vs,

The Religion
of the Ameri-
cans.

Toupan.

Hetich rootes.

Charaiba.

vs. Of this roote I find two kindes of one greatnesse: the first when it is sodden or boiled becommeth yellow, & the other white, and these two kindes haue the leafe like to a mallow, it neuer beareth seede, and therefore these wild men do plant againe this roote, being cut in peeces, so that they being replanted multiplie exceedingly. When that this countrey was firste discovered and founde out, as America first before we haue shewed, which was in the yeare. 1497. by the commaundement of the King of Castilia, these wilde men being amased to see the Christians in the order as they had neuer before sene y^e like: likewise their maner, gesture and doings, they esteemed them as Prophets and honored them as Goddes, until they perceiued that they became sicke to dye, and to be subiect to the like passions that they were, then they began to dispraise them, and to intreate them worse than they were accustomed as they that afterwarde went thither Spaniards and Portingals: so that if they be angred, they force no more to kil a Christian and to eat him, than if it were one of they^r enemies: but this is in certayne places, and specially among the Canibals, that lyue with none other thing, as we doe here with biese and mutton. Also they haue left calling them Carabes or halfe Gods, and nowe they call them as in reproche Mahira, the which was the name of one of they^r ancienne Prophetes, whom they did detest and abhor. As touching Toupan, they esteeme him greate, not resting in one place, but going about here and there, and they say that he declareth his greatest secretes to their Prophets. This therefore shal suffice for the Religion of these wild men, the which I knew and vnderstode by a french expositor that had dwelled there ten yeares, who vnderstode perfectly the language.

America first
discovered in
the yere. 1497

The Canibals
are a people
that liue with
humaine flesh

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The maner and custome of the lyuing of these
Americans as well men as women.

Cap. 29.

WE haue here befoze shewed speaking of *Africa*,
the which we coasted in our Nauigation, that *Barbarians* and *Ethiopians*, and others in *India*
went customably naked excepting their priuie partes, the
which they couer with certayne hailes or apzons of cot-
ton, or beastes skins, the which without comparison is
more tolerable than in our *Americans*, that liue all na-
ked euen as they come out of their mothers wombe, as
well men as women without any shame. If you woulde
know whether they do it of indigencie, or for the extreme
heate, I answer that they may make themselves clo-
thing of cotton as well as to make them beds thereof to
rest in; either they might cloth them with beastes skins,
as well as those of *Canada*, for they haue greate plenty of
wild and tame, easy to be taken. They haue this opiniõ,
that being naked and without apparell, they are more
nimble and better disposed to all kynde of exercises.
Moreover if any tyme they be clad with any thyn and
light shirte, the which they haue peraduenture gotten by
greate payne: when they mete with their enemies they
put it of befoze they set hande to their weapon (whose
weapons) are a bowe and Arrowes, for they thinke y this
garment or shyrte would take away their dexteritie in
their fight, also that they could not easily flye nor remoue
their iointes befoze their enemies: yea they say that they
shoulde be taken of their enemies by such garments. And
therefore they had rather be naked, so ignorant are they
and yll aduised. Neuerthelesse they are very desirous of
golwes, shirts, hats, and other clothing, and they esteeme
them so pfectous and costly, that they will rather let them
marre

marre & take harme, than once to weare them, least that by that meanes they shuld hurt them. In deede somtimes they will put them on when that they remaine at home, drinke and making good chere after the death of their parents and friends, or in some solemnity after that they haue obtained victorie of their enemies. Moreover if that they haue on any garment, they will put it of when that they sit downe on the ground, and caste it on their shoulders for feare of soyling of it. There are olde men & women among them, that hide their priue partes with leaues. Some haue said that in *Europe* when it was first inhabited, the men and women went al naked, only their secreete parts couered, as we read of our first parents. Nevertheless in that time the men liued longer than they do in our age, being not subiect to so many diseases as we are, so that they haue affirmed that all men ought to goe naked as Adam and Eue our first parents did, when they were in *Paradise*. As touching this nakednesse, we finde it not by Gods commaundement, I know that there are certaine heretikes called *Adamians*, that mainteine this nakednesse, the which sect liued all naked, as these *Americans* of which we speake. And they assēbled in their sinagogs for to pray, al naked, and by this ye may know their opinion to be false, for before the sinne of Adam & Eue, as it is shewed in the scripture, they were all naked, but afterward God gaue them garmets of lether to couer their nakednesse, as the *Canadians* vse at this day. The which erroꝝ others haue maintained, as the *Turlupins* and the Philosophers named *Ciniques*, y^e which alleage for their reasons, & do teach it publikely, that a man ought not to hide that, which nature hath giuen him. By this ye may see that these heretikes are moze impertinēt, hauing had the knowledge of things than our *Americans*. The Ro-

Adamians a kinde of heretikes, that maintained nakednesse.

The opiniō of the *Turlupins*, and the Philosophers of *Ciniques*, concerning nakednesse.

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Julius Caesar
did weare a
cap against the
order of the
Romaines.

maines though they were very straunge in their livings,
yet they neuer remained naked. As touching y^e statues
and images, they were made and reared vp in their tem-
ples all naked, as Titus Liuius sheweth, hauing neither
hat nor coiffe vpon their heads: as we find of Caius Caesar,
who being balde before, was wont to bring his hair that
grew behinde, forward for to couer his forehead: and there-
fore he had licence to weare a cap or coiffe on his head, for
to hide that parte of his head that was balde. So muche
thought I good to speake, treating of the wilde men of
America. Moreover I haue seene those of *Perou* vse to
weare litle garments made of Cotton after their maner.
Also Plinie sheweth, that in the farther parte of the East
Indies, (for he neuer had no knowledge of *America*;) on y^e
borders of *Gangis*, there is a kinde of people cladde with
broad leaues, which people are of a litle stature. I wil say
moreouer as touching our wilde men, y^e they haue a very
feareful loke, bolde of speche, their language is short and
obscure, and yet more easier to learne than the *Turkishe*
speche, and others of the East parts, the which I may af-
firme by experience. They take great pleasure to speake
distinctly, and to vaunt of the victories and triumphs that
they haue had ouer their enemies. The elders among the
will kepe their promise, and are more faithfull than the
yong men, & yet they are all subiect to theft, not that they
steale one from another, but if they finde a christian or a
straunger, they will rife him (of their golde & siluer they
will take none) for they haue not the knowledge nor vse
therof, but their garments. They vse great threatnings,
specially when y^e they are angred, not only to smite but to
kil. Though they be vnciuil, yet are they prompt & ready
to do one seruice, yea for a little reward, euen to guide a
straunger. l. or. lx. leagues into the Countrey for feare of
difficulties

difficulties and dangers, with other charitable and honest
 deeds (more than among Christians.) Now these wilde
 men being naked, haue a tawny colour, the reason therof I leave to the iudgement of naturall Philosophers, and naturall
 why they are not so blacke as the *Neigers of Ethiopia*. To the coloure of the
 the rest, wel formed and proportioned of their members, *Americans*.
 but their eyes are euill made, that is, blacke and louring,
 and their loke like to the loke of a wilde beast: they are
 of a high stature, wel disposed, quicke & nimble, seldome
 griened with sicknesse, vnlesse they be hurt with arowes
 in the warre.

The manner of their eating and drinking. Cap. 30.

It is easy to be knowne, y these wilde men of *America* The wilde mē
 haue no more ciuilitie in their eating, than in other liue without
 things, for as they haue no lawes to take the good, & to lawes.
 eschue the euil, euen so they eat of al kinds of meats at al
 times and houres, without any other discretion. In deed
 they are of theselues superstitious, they will eat no beast
 nor fish, y is heauy or slow in going, but of all other light
 meats in running & flying, as *Wenison* and such like, for
 bicause that they haue this opinion, that heauie meates
 wil hurte and anoy them when they should be assailed of
 their enemies. Also they wil eate no salte meates, nor yet
 permit their children to eate any. And when they see the
 Christian eate salt meates, they repproue them therfore as The Ameri
 a thing impertinent, saying that such meates will shorten canes detest
 their liues: their ordinary meates are roasted after their and abhorre
 manner, as *Rats* of diuers kinde, and great ones, a cer- salte meates.
 taine kinde of *Toades* greater than oures, *Cocodrils*
 and others that they roast all whole, with the skin and
 the bowels, and this they vse without any difficultie,
 yes

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The Lezard of
America,

pea these Cocodrils and great Lezards as great as a pig
of a month old, the which is a fine meat (as they say that
haue eate thereof.) These Lezards of *America* are so pri-
ue, that they will come neare vnto you, and take their
repast, if that you wil take it without feare or difficultie.
Their flesh is like a Chickens flesh, & they kil them with
shooting at them with their arrowes. The meates that
they boile, are Oysters and other shell fishe of the sea. In
taking of their fode, they obserue no houre, but all times
and houres that they feele them selues to haue a stomake
or appetite, be it in the night after their first sleape, they
will rise to eate, and then lay them downe to sleape. In

How these A-
mericans kepe
silence at their
meat.

their repast they kepe a maruellous silence, the which is
more to be commended, than amongst vs that bable and
talke at our tables, they doe seethe and roast very well
their meate, and eate it measurably and not rashly, moc-
king vs that deuoure in steade of eating: they will not
drinke when they eate, nor eate when they drinke, so that
they will forbear drinke a whole day. When they make
their great bankets and solemnities, as when they haue
obtained some great victorie on their enimies, then they
wil sit drinking a whole day without eating. They make
drinkes of great *Mill* white and blacke, the which they
call in their language *Auaty*. Neuerthelesse after that
they haue sate drinking, being once departed the one
from the other, they will eate such as they can finde. The
poorest sorte liue more with lea fishe, & other like meates
than with fleshe, they that are farre from the sea, do fishe
in riuers. Also they haue diuers kindes of fruites, as na-
ture bringeth them forth, & yet they liue long in health
and well disposed. Here you must note that our elders in
times past liued with fishe. The lawes of Triptolomeus,
as Xenophon wyrteth, did defend and forbid the *Athe-*

Auaty a drink.

nians

niens the vse of flesh. Therefore it is no strange thing for to liue with fish. Firſte in our *Europe*, and before that the ground was tilled, men lyued more hardly without flesh or fish, hauing not the meane to vse them, and yet notwithstanding they were stronger, and lyued the longer, being nothing so seminate as now in our age. Now these wilde men vse flesh and fish, as we haue before shewed. Some lye and eate in their beds, at the least they sit and eate in their beds, specially the maister or chiefe of the family shalbe in his bed: and the others about him doing him seruice, as if nature had taught them to doe honoꝝ & reuerence to the aged.

The more delicate a man is nourished the lesse strength he hath.

Moreouer they haue this honesty, that the firſte that hath taken any great pꝛaie, be it on water or lād they wil distribute to euery one specially to Christians, if there be any, and they will request and desire them freely to eate therof, esteeming it a great iniurie if you refuse it. Also so soone as you enter into their lodgings, they will aske you in their language Marabisser, what is thy name: and you may be well assured, that if they once knowe it, they will neuer forget it, their memorie is so good. Where it Cyrus the King of *Persia*, Cyneas legate to the King Pyrrhus, Metridates, nor Cesar, the which Plinie writeth of, to haue bene of so good a memorie, and after you haue answered them, they will aske you, Marapipo, what wilt thou say: and many other things.

Against the opinion of those that thinke these wilde men to be all heary.
Cap. 31.

For because that many haue this foolish opinion, that these people, whome we call wilde men, as they lyue

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the newe founde
worlde
the newe founde
worlde
the newe founde
worlde

A kinde of
herbe that cut-
teth like Steele.

live in the woods and fields almost like to brute beasts, so in like maner they are heary all ouer their bodyes, as a Lion, a Beare, or such like. Also they are so pictured and painted in their tablets & clothes. To be short, in setting out a wilde man, they set him out all hairy, even from the head to the foote, the which is altogether false and untrue. I haue knowne some so obstinate, that they would affirme it with an othe, as those that had seene it of a truth. As for me I knowe and affirme the contrary, for that I haue seene it. The wilde men as well of the *East Indies*, as of *America*, come forth of their mothers wombe as faire and as well polished as oures of *Europe*. And if that haire grow by succession of time on any parte of their bodies, as it doeth to vs and others in what parte of the body so euer it be, they scratche it of with their nailles, sauing only the haire of their heads, so greatly they doe detest and abhorre it, as wel women as men. And the hairs that growe on their browes, the women doe shauie it of with a certaine herbe that cutteth like a raser: this herbe is like to Sage or Ioucnke, that groweth by the water side. As touching the hair Amatory, and their beards, they pluck it of, as wel as of the rest of the body. Within these few yeares they haue found the meane to make litle pinssers, with the which they pull of their haire, for since that they haue bene frequented of Christians, they haue learned the way how to forge Iron. And therfore beleue not hereafter the common opinion of y painters nor their doings in this poynt, for they haue libertie to paint things to their owne discretion, even as Poetes haue to forge and inuent lies. If it should chaunce that a childe should come forth of his mothers wombe hairy, & that the haire should grow & encrease all ouer his body, as the like hath bene seene in *Fraunce*, this were an accident of nature, as

if a childe should be borne with two heades or suchelike. These are not things so wonderfull and straunge, considering that Physitians can shew the reason. I haue sene a childe in *Normandie*, couered with scales like a Carpe. These are imperfections of nature, according to y^e Glose on the xij. Chapter of Esay, shewing of certaine monsters hauing the shape of men named Satires, liuing in the woodes, hairy like wilde beastes. And of this the writings of Poets are full of Satyres, Faunes, Pymphes, Dryades, Hamadryades, Dryades, and other kinde of monsters, the which at this day are not to be founde, as they were in times past: by the which meanes the Deuill sought to deceiue man, chaunging himselfe into a thousand similitudes and likenesses. But now that our Lord Iesus of his mercy hath reuealed himselfe to vs, these wicked spirits haue bene chased and driuen out, and hath giuen vs power to resist the, as witneseth the holy scripture. Moreouer in *Affrica* are to be sene at this day certaine monsters disformed, for the reason that we haue before shewed in the beginning of this booke, with others that at this present I will leaue out. Furthermoze as touching these *Americanes*, they make their haire grow as Donkes were wont to doe, the which passeth not their eares, they cut their haire of before, for this occasion as I haue bene enformed, for if they should weare their haire long before, and their beard long, it shold be occasion that they shold fal into the hands of their enemies, which wold take them by their haire and by their beard. Also they say that their ancestors haue shewed them, that to haue their head and beard thus cut and shauē, causeth them to haue a maruellous great audacitie and courage. It wold be thought, y^e if these wilde men haue frequented *Asia*, they shold haue learned this of the *Abantes*, y^e first found this inuention

A monstrous forme of a childe couered with scales.

Abantes a people in Asia

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invention of shauing or cutting of beare. For to be as they say, more valiant and hardy among their enemies. Also Plutarke sheweth in y^e life of Theseus, that y^e custome of the Athenians was, that they that were constituted as Tribunes in their common wealth, were bound to offer the lockes or beare of their heades to the God in the Iland of Delphos, so that Theseus hauing shaued the beare of, on the forparte of his head was thereto prouoked by the Abantes, a people of Asia. Moreover we find, that Alexander the great, caused his men to take the Macedonians by the beare of their heade, and by their bearde: for at that time there was no barbars for to poll and shauē, and the firste barbars that were sene in Italy, came out of Sicily. This much as touching the beare of these Americans.

The maner of the Athenians.

Of a tree named in the Americans tong Genipat, with which they make coloures. Cap. 32.

Genipat a tree, and the fruite.

The maner how to make colour of this tree Genipat.

Genipat is a tree, the whiche I & a wild mē of America do greatly esteeme for the fruit that it beareth being of the trees name, not that it is good to eate, but profitable to other things that they applie it too. It is like of greatnesse and of colour to our peach, of the iuice wherof, they make a certayne coloure, with the which sometimes they coloure al their bodies. The poore brutish men not knowing the meane to drawe out the iuice or liquoz of this fruit, are constrained to chew it, as if they woulde swallow it downe, then they take it out & wring iuice out with their handes, as you woulde wring water out of a sponge, the which liquoz or iuice is as cleare as cristall, so that when they are minded to make any enterpryse or feat,

feate, or to visite one another, and to make some solemp-
 nitie, they wet all their bodies with this iuice or liquo-
 and the more it drieth vpon them, the more perfecter co-
 lour it attaineth. This coloure is betwene an Azure and
 a blacke, and neuer in his perfect coloure, vntill it haue
 bene the space of two dayes vpon their bodies, & so these
 poze people be as well content with that, as we be with
 Velvet or Sattin, or any other costly garment when we
 goe to a feast or a wedding. The women do more oftner
 coloure them selues therewith than men. Furthermoze
 ye shall note in this place, that if the men are minded to
 go ten or twelue leagues off to drinke or make good chere
 with their friendes, they will pille some kinde of Tree,
 where within shall be red, yelow, or some other coloure
 and they will stampe it very small, and then they wil take
 gumme out of another tree, the which they name *Usub*,
 with the which they wil rub al their body ouer, although
 it be good for wounds and sores, as I haue scene by expe-
 rience, & then vpon this Gumme they wil poure of these
 coloures before shewed. Others in stæde or for want of
 these trees or coloures, wil sow many little fethers toge-
 ther of all colours, some as red as fine scarlet, and others
 of other colours, & about their heads they will haue gar-
 lands of these fethers maruellous faire. This tree *Genipat*
 hath leaues like to a nut tree, and y fruit groweth at the
 end of the braunches one vpon another on a straunge fa-
 shion and maner. There is also a nother tree named *Ge-*
nipat, of which the fruit is greater, and good to eat. There
 is a nother secrete herbe which they name in their lan-
 guage *Petun*, the which most commonly they beare about
 them, for that they esteeme it marvellous profitable for
 many things, this herbe is like to our Buglos. They ga-
 ther this herbe very charely, and dry it within their little

The maner of
 these wild me
 to colour their
 bodies.

Usub a kinde
 of Gumme.

An other tree
 named *Geni-*
pat.

Petun an herb,
 and howe it is
 vfed.

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cabanes or houses. Their maner to vse it, is this, they wzappe a quantitie of this herbe being dry in a leafe of a Palme tree which is very great, & so they make rolles of the length of a cable, & than they fire the one end, and receiue the smoke therof by their nose and by their mouthe. They say it is very holesome to cleanse & consume the superfluous humors of the brain. Moreover being taken after this sort, it kepeth the parties from hunger & thirst for a time, therfore they vse it ordinarily. Also when they haue any secrete talke or counsel among them selues, they draw this smoke, & then they speake. The which they do customably one after another in the warre, whereas it is very needeful. The women vse it by no meanes. If that they take too much of this perfume, it will make them light in the head, as the smel or tast of strong wine. The christians that do now inhabite there, are become very desirous of this perfume, although y^e the first vse thereof is not without danger, before that one is accustomed therto, for this smoke causeth sweates & weakenesse, even to fall into a Syncope, the which I haue tried in my selfe. And it is not so strange as it seemeth, for there are many other fruits that offende the braine, though that the tast of them is plesant & good to eat. Plinie sheweth, that in Lyncestis there is a fountaine that maketh the people drunken, that take therof, likewise an other of Paphlagonia. Some think this not to be true, but altogether false, y^e which we haue spoken as touching this herbe, as though nature coulde not giue such power to things, yea truely muche more greater, also to beasts, according to the Countreys and Regions. Therfore shold it then leaue this countrey boide of such a benefite, being temperate without comparison more than others? And if there be any not content of this our witnessing or affirmation, let him read Herodita, which

A fountaine at
Lyncestis, and
his propertie.

in his second booke, maketh mention of a people in *Affrica*, liuing only with herbs. Apian reherfeth that the *Parthians* being banished & driven out of their Countrey by Marcus Anthonius, liued with a certaine herbe that toke away their memory: neuerthelesse they had opinion that it did nourish the, though y in a short time after they died. Therefore ought not y story of our *Petun* be found straunge.

Of a tree named *Paquouere*. Cap. 33.

Seeing that we are now come to the rehearsal of trees of our *America*, I think it good to set forth some, not for the amplifying of this work, but for the great vertue and secretenesse of things, and for that there is found no such in our *Europe*, neither in *Asia* nor in *Affrica*. Therefore this tree that the wilde men name *Paquouere*, is peradventure the wonderfullest tree that euer was scene. It is not more higher from the ground to the braunches, than a fadome or there about, and of greatnesse as much as a man may gripe with both his hands, when that it is come to his full groweth. And the tree is so tender, that it may be easily cut with a knife. As touching the leaues, they are in bredth two fote, and of lengthe a fadome, a fote and iiii. fingers, the which I affirme and assure of a truthe. I haue scene almost of that kinde, in *Egipt* and in *Damasco* returning from *Ierusalem*. Notwithstanding, the leaues are not halfe so great, as those of *America*, likewise there is great difference in y fruit, for y fruit is a good fote long, I meane the longest sort, & great like a Cucumber much like vnto it, as touching the proportion: this fruit which they name in their language *Pacoua*, is very good when it is come to his ripenesse, & of a good relish. The wilde men gather them before they be ripe, which fruit being gathered, they beare into their lodgings, as we doe our fruit.

The description of a tree named *Paquouere*.

Pacoua the fruit.

H.ij.

At

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It groweth on the tree by clusters, xxx. or xl. together, and close to another upon litle branches neare to the trunk. And that which is moze to be maruelled at, this tree neuer beareth fruite but once. The greatest parte of these wilde men that dwel far within the countrey, do nourish themselves with this fruit a good part of the yeare, and of an other fruit that cometh vp in the fieldes, which they name *Hoyriri*, the which to loke on, would be iudged to grow on some tree. Notwithstanding it groweth in a certaine herbe that beareth leafe like to a Palme, as wel in the length as in largenesse, it groweth in the midst of the leaues very round, & within it be litle Puts, of the which the kernell is white & good to eate, saving that ouermuch therof, as wel as of other things, hurteth the braine. The which force & strengthe is in the Coziander seeede, if it be not trimmed and dighted. Likewise if the other were so dressed & trimmed, it wold take away this vice. Notwithstanding the *Americanes* eat therof, chiefly y^e litle childre. The fields ar very full within two leagues of *Cap de Fria*, neare to the great marish grounds y^e we passed, after that we had set fote on land at our returne. This much wil I say by the way, that beside y^e fruit that we saw by y^e way, we found a Cocodrill dead of the greatnesse of a good calfe, that was come out of the marishes, & had ben ther killed, for they eat the flesh of them, also of great Lizards, of the which we haue before shewed: they name the in their language *Iacareabson*, & they are greater than those of *Nyll*. The people of the Countrey say, that there is a marish being a. v. leagues compasse, on the side of *Pernomeri*, distant fro the line. x. degrees towards the *Canibals*, whereas there are certaine Crocodrills as great as oxen, that cast out a mortall smoke by their mouth, in suche sort, that if ye come neare them, they will goe neare to kill you, as they haue heard tell of their auncestors.

A dead Cocodrill.
Iacareabson.

In the place whereas groweth this fruite of which we speake, are a great number of Hares like to ours, but not so great, nor yet like in colour. There is also found another little beast named *Agoutin*, as great as a Hare, the haire like to a wilde Boze bristled, the head like the head of a great Rat, the eares and the mousel like to a Hare or Rat, the fete clouen like to a Hogge, and the taile not aboue a finger lengthe, they liue with fruites: also the wilde men nourishe them for their pleasure, their fleshe is very good for to eate.

Howe these Americanes or wilde men doe disforme them selues, esteeming it a great glory. Cap. 34.

It is not sufficient for these wilde men to be naked, to paint their bodies, & to scratch and pluck of their haire: but also for to make them selues more disformed, they pearce their mouthes being yong with a sharp and pointed herbe, so that the hole encreaseth & groweth as their body, for they put therein a certain kind of fish, hauing the skin very hard, of which fish the greater end is within, & the lesser without (on the nether lippe.) When that they are great, ready to be married, they put into these holes great stones, being much like to the colour of an *Emerauld*, the which they doe so esteeme, that it is not easy to recouer any of them, without some great reward or present, for they are very rare and scant in their Countrey. Their neighbors & nie friendes bring these stones from an hie Mountain, that is in the countrey of the *Canibals*, the which they pollish with an other stone for y purpose, so cunningly, that it is not possible for the best & most expertest workman that is, to do it better. And I think ther might be found in this foresaid hil very *Emeraulds*: for I haue seene of these stones, that you could not discern from *Emeraulds*. These *Americanes* as I say, do disfigure the

A stone of the
coloure of an
Emerauld.

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selues after this sort, & do disforme & misshape themselves
wth these holes & stones in their faces: in which they take
as great delite & pleasure as a Lord or gentleman wil do
in a rich & precious chaine of gold or som other Jewell: so
that among them that beareth the most, is esteemed their
King or greatest Lord, and not only on their lippes and
mouth, but also on both sides the cheek: these stones that
the men carry, are as broad as an Angel or soueraigne of
gold, and as thicke as a finger bredth, which letteth their
speache, so that one can skant vnderstand their speach, for
they speake as though their mouth wer ful of meat: whē
these stones are taken out, if that they speake, you shal see
them stauer at these holes, the which is a filthy and vgly
sight to behold. Also when these brutish beasts are dispo-
sed to mock, they wil put their tōgues out of these holes,
the women & maidens are not so disformed. In dede they
haue hanging at their eares pretty litle stones and shels,
that they haue in the sea, also bracelets of certaine shels.
They esteeme much litle beades of glasse, y^e the frenchmen
haue caried thither. Bicause of their disformitie & chaun-
ging of their naturall colour, these men & women are for
the most part black, for that they colour themselves with
colours that they make of y^e fruit of trees, as we haue be-
fore shewed, they colour one an other. The women they
colour & deck the men, we do not read that other natiōs
haue done the like. We finde that the *Scythians* going to
the funerals of their friends, did painte their faces with
black. The women of *Turkey* do paint their nailes with
coloures red & blew, thinking by this to be moze fairer,
but not y^e rest of their body. I wil not here forget y^e these
women of *America* do not onely paint their childrēns faces
with black, but also their bodies, and that with diuers co-
lours, specially of one colour like to a vernishing, y^e which
colour wil continue the space of .iiij. dayes, & with y^e same
coloure

colour the womē paint their legs, so y^e for to loke a far of,
you wold iudge them to be boled with fine black kersey.

Of visions, dreames and illusions, that these Americans
haue, and of the persecution that they receiue
of wicked spirites. Cap. 35.

It is a wonderful thing, that these poze men although
they be not reasonable, for y^e they are depriued frō the
right vse of reasō, and from the knowledge of God, are
subiect to many fantastical illusions & persecutiōs of wic-
ked spirites. We haue said that befoze the cōming of our
sauioz Iesus Christ, we wer in like maner vexed: for the
deuil studieth onely to seduce that creature that hath no
knowledge of God. Euen so these poze *Americanes* do of-
tentimes see a wicked spirite, sometimes in one forme, &
sometimes in an other, the which they name in their lā-
guage *Agnan*, the which spirit persecuteth them day and
night, not onely their soule, but also their body, beating
them, and doing them much iniury, so that you shal hear
them make a pitiful cry, saying in their lāguage, (if there
be any christian by o^r neare,) seest thou not *Agnan* y^e bea-
teth me, defend me if thou wilt that I shal serue thee, and
cut thy wood: for many times they wil trauail to the *Bra-*
sel wood for a smal reward. Therfore in y^e night they wil
not goe out of their cabens o^r houses, without bearing
fire with them, the which they say, is a soueraine defence
and remedy against their ennemie. And I thought that
it had bene a Fable when it was shewed me first, but I
haue seene by experience this wicked spirite to be driuen
out by a christian, in inuocating & naming Iesus Christ.
Also the people of *Ginney*, & of *Canada* are likewise tormē-
ted, chieflly in the woods, wheras they haue many visions,
and they call this sprite in their lāguage *Grigri*. Further,
moze these wilde men of *America* being this disprouided

Why the A-
mericanes are
tormented of
wicked sprites

Agnan a cuill
spirite in their
language.

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The opinion
of the wilde
men, as tou-
ching their
naturall
dreames.

Pages.
Prophets.

of reason, and of the knowledge of veritie, are easie to fall into many foolish errors. They note & obserue their dreames diligently, thinking that al that they haue dreamed, should sodainly come to passe. If they haue dreamed that they shall haue victorie of their enemies, or to be vanquished and overcome, you shall not persuaade them the contrary, but they beleue it assuredly, as we doe the Gospel. Of a truthe there be Philosophers which holde opinion, that some dreames wil naturally come to passe, according to the humors that raigne, or other dispositions of y^e body, as to dreame of fire, water, black things & suche like. But to beleue and affirme the other dreames, as those of these *Americans*, it is a thing impertinent, & contrary to the true religion of Iesus Christ: and to my iudgemēt so are al other. Macrobius in the dreame of Scipion, saith that some dreames come to passe, & happen bicause of the vanitie of y^e dreamers. Other dreames come of things that we haue too much apprehended. Others beside our *Americans*, do glue creadit to dreames, as the *Lacedemonians*, the *Persians* & certaine others. These wilde men haue another straunge opinion which is an abuse, they esteeme some among thē to be very Prophets, whome they name in their language *Pages*, to whome they declare their dreames, & the others do interprete them, & they hold opinion that they tel truthe. These may be cōpared to Philon the first interpreter of dreames, & to Trogus Pompeius, that therein was very excellent. I might here bring in many things of dreames & diuinations, and what dreames are true or no. Likewise of their kinds & the causes therof, as we haue bene instructed of our elders. But for that it is repugnant to our religion, and for that defence is made to give therto any credit, we wil leaue it, and leane only to the holy scripture, and to that which is commaunded vs,

vs, & therfore I wil speake therof no more: but sure I am
that for one y^e hitteth right, there are a numb^re contrary.
Let vs returne to our wild men of *America*, they beare
greate reverence to these *Prophetes*, otherwise named
Pages or *Charaibes*, which is to say, halfe Gods, and they *Pages* or *Cha-*
are truely idolaters, euen as were the ancient *Gentiles*, raibes.

Of false Prophetes and Magicians, that are in this
countrey of *America*, the which inuocate
and cal vpon wicked spirites, and of a
tree named *Ahouai*. Cap. 36.

This people being so far from the truthe, beside the
persecution that they receiue of wicked spirits, their
errours and dreames, yet are they so far out of rea-
son that they worship the deuill, by the meane of some of
his mynisters named *Pages*, of the which sorte we haue
spoken already. These *Pages* or *Charaibes*, are men of a
wicked lyfe, the which are giuen to serue the diuel for to
deceiue their neighbors. Such deceiuers for to colour
their wickednesse, and to be esteemed honorable among o-
thers, remaine not continually in one place, but they
are vacabunds, wandering here and there, through the
woodes and other places, and returning with others, at
certayne houres, making them beleue that they haue con-
ferred and counseled with the spirits, for publike affaires,
and that they must do so and so, or that this or that shall
happen, and then they are receiued and intertayned ho-
nourably, being nourished and intertayned for this their
doing: and they esteeme them selues happie, that may re-
maine in their fauor and good grace, and giue or offer to
them some presente. Likewise if it happen, that any of
them haue indignation or quarrell against his neighbor,
they come to these *Pages*, to the ende that they may dye
with

What these
pages and
Charaibes are
and of their
deceit.

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with payson him or them to whom they will enill. Among other things they helpe themselves with a tree named in their language *Ahouay*, bearing fruite venomous and mortal, the which is of the greatnesse of a little chestnut, and it is very payson, specially the nut. The men for a light and little cause will giue thereof to their wiues, being angred, and the women likewise to the men: likewise these wicked women when they are with childe, if their husbandes haue displeased them, they will take in steede of this fruite a certaine hearbe, for to make their fruit of their wombe to come befoze their time, this fruite being white with his nut, is made like this greke letter Δ Delta, and of this fruit the wild men when the nut or kernel is out, they make bells, and hang them on their legs, the which maketh as a great a noyse as the *Bozis* dauncers in our countrey. The wilde men wil in no wise giue of this fruite to strangers being fresh gathered, likewise they forbid their children in no wise to touch thereof before that the kernell be fallen away. This tree in heighth is lyke to our pearre trees, the leafe of two or thre fingers long, and two fingers broad, being greene or springing all the yeare long, the barcke is whitish. When there is a braunche cut thereof, it rendzeth a white iuice or lyquor almost like milk, the tree being cut it casteth a maruelous stinking smell, therefore the wilde men will put it to no vse, not to make therewith fier woode. I will forbear here to set forth the properties of many trees, bearing fruites maruelous faire, neuerthelesse as much and rather more venomous than this tree of which we speke. Furthermoze ye must note that the wild men haue these *Pages* in such honor and reuerence, that they worship them or rather do Idolatry to them, specially when they retorne from any place: ye shall see this people goe before them

them prostrating them selues, and praying them, saying, Make that I be not sicke, that I die not, neither I nor my children, and such lyke thinges. And they wil answer, thou shalt not die, thou shalt not be sicke and such like. If it chaunce that these *Pages* speake not truthe, and that things happen otherwise then they haue predestinated, they make no difficultie to kill him or the, as vnworthie of that title and dignitie of *Pages*, euery Village nourisheth of them, some one, some two or thre, according to their greatnesse, and when it behoueth to knowe any greate thing, they vse certayne ceremonies and deuillische inuocations, the which are made after this maner. First is made a newe lodging, in the which neuer man befoze hath dwelled, and there within they will reare or make a newe white bedde and cleane according to their maner. Then they will cary into the sayde lodging greate quantitie of bittels, as *Cahouin*, which is their ordinarie drink made by a virgin of ten or twelue yeres of age, lyke wise of their foode made of rootes, the which they vse in steede of bread. So al things being thus prepared the people being assembled doe guyde this their gentle *Prophete* to this new lodging, wheras he shal remaine alone, after y^e a maide hath giue him water to wash withal, but ye must note, befoze this mysterie he must abstain from his wife the space of nyne dayes, being in the house alone: and the people gone a little backe, he lieth flatt downe on the bed, and beginneth to inuocate and call the wicked spirite for the space of an houre, and furthermoze making his accustomed ceremonies, in such sorte that in the ende of his inuocations, the spirite commeth to him hissing, and whisteling, as they say. Others haue shewed me, that thys wycked spirite commeth sometimes in the presence of all the people, though they

The ceremonies of these Prophetes to call vpon the wicked spirit.

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What the in-
terrogations
are that they
make to the
wicked spirit.

Houioulsira.

Two kindes
of Magike.

they see him not, but they heare a fearefull noyse, then they crye all with one voyce in their language, saying: we praye thee to tel the truthe to our Prophete, that tarieth for thee there within: their interrogations is of their enemies, to knowe who shall haue the victorie, with the like answeres, that say, who shalbe taken and eaten of their enemies: who shal be hurte or offended with any wilde beaste or such lyke. Some of them among other things, shewed me that their Prophete had forshewed our comming. They call this spirite *Houioulsira*: this & many other things haue Christians affirmed me of, that had dwelled there a long tyme. And they neuer take any greate enterpryse in hande, befoze they knowe the answer of their Prophete. When this mysterie is accomplished, the Prophete commeth out, who being compassed about with people, maketh a long narration vnto them, wherein he reherseth al that he hath hearde of this spirite: and God knoweth the greetings, rewardes and presentes that are made vnto him. The *Americans* haue not bene the firste that haue practised magike, but befoze them it hath bene common in many nations, vntill the comming of our Sauour Iesus Christe, whose presence did efface and ouerthrowe the power of Sathan, by the which meanes the deuill sought to begile and deceiue y^e world: it is not therefore without a cause, that it is forbidden by the holy Scripture, yea by Gods own mouth. Of this *Magike*, we finde two chiefe & principal kindes, one is in hauing familiar and secrete talke with wicked spirites, who openeth & sheweth the most secrettest things of nature in dede, the one is more wickedder than the other, but they are bothe naught & full of curiositie. Why should we, seing that by the prouidence of God we haue all things that to vs is necessary and needefull, goe about to

to seke out the secrets of nature and other things, which our Sauour Iesus Chritte hath obserued to him selfe: such curiousnesse in vs, sheweth an vnperfect Iudgemēt, want of faith and true Religion, and yet the simple people that beleueth such things is most abused: Surely I cannot but maruell, specially in a countrey (where good and politike lawes are vsed) why such filthy and wicked abuses be lesse vnpunished, with a companie of olde witches, which put hearbes to armes, writings about neckes, with other mysteries and ceremonies, as to heale Feauers and other things, which are very Idolatrie, and worthy of greuous punishment. But at this day such wickednesse may be founde among those that are in Authority, of which sorte we should haue good counsell and iudgemente, but they themselves are firste blinde.

Against those
that beleue
forceries and
witchcraftes.

Therefore it is no maruel, if that the simple and ignorant be sone seduced, seeing that men of wisdom and grauitie, are so blinded. O blinded ignorance, wherefore serueth the holy Scripture? wherefore serueth Lawes & other good sciences, the which our Sauour Iesus Chritt hath opened and shewed vnto vs, if we lyue in error & ignorance as doe these wilde men, and more brutish than the very brute beasts? Neuerthelesse, we wil be esteemed, to know much, & make a large profession of vertue. And therefore it is not to be marueled at, if our elders not knowing the truthe are fallen into errors, seeking it by all meanes much lesse of these wilde men, of which we speake: but the vanitie of this worlde, shall cease when it pleaseth God. Now to our matter, we began to shew, that there is a kinde of *Magike* most damnable, that is called *Thurgia*, or *Goetia*, ful of enchantementes, wordes, ceremonies, and inuocations, hauing yet vnder hir certain other kindes, of the which as it is sayde, was inuen-

Thurgia a
dānable Ma-
gike.

ter

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Zabulus,
Which is the
right Magike.

What Magus
in the Persian
tōg signifieth

Zalmoxis
Zorastria.

ter Zabulus. As touching the true and perfit *Magike*, the which is to seke and know heauenly things, to celebrate and honoꝝ God, it hath bene commended of many noble & graue personages, such had the thꝛee Kings that went to seke out Chꝛiste, and such *Magike*, is taken to be perfit and pure wisdomie. The *Persians* woulde not receiue any into the dignitie of their Empire vlesse he had lerned this *Magike*, that is, if he were not wise. For *Magus* in their language is wise in oures, and σοφός in *Gꝛeke* is *Sapiens* in *Latine*. Of the which was the inuentoꝝ as it is sayde Zalmoxis and Zorastria, not he that is so comen, but he that was sonne to Oromasia. Also Plato in his *Alcibiades* saith, that he verily thinketh that the *Magike* of Zorastria, is no other thing, but to know and celebrate God, the which to know, and vnderstande he him self with Pithagoras, Empedocles, and Democrites, hazarded themselves bothe by sea and by lande, going into strange countries, for to learne and know this *Magike*. I knowe well that Plinie and many others haue enforced themselves to attaine thereto. As for me I thought good to speake thus much by the way, seeing it cometh now in purpose as touching our wilde men.

How these Americans beleue the soule to be
immortall. Cap. 37.

This poore people although they be ignorant & erre, yet their error and ignorance is moze to be borne with all, than the *Arians* of our tyme which being not content to haue bene created to the image and lykenesse of the eternal God, perfit aboue al creaturs, against all scripture and miracles, they wil shew themselves like brute beastes without lawe oꝝ reason, and therefore because of their obstinate error, they shoulde be handled lyke beastes, for there is no beaste be he neuer so wilde
and

and brutish, but will obey and serue man, as the very image of God, the which we dayly see. But it will one day come to passe, that these wicked Imps shall well knowe that there resteth somewhat after the death of this woꝛlde that at the later day shall appeare before the maiestie of God, there to giue account of their wicked and damnable errour. Nowe therefore these poore people do think y^e soule to be immortal, the which they name in theyꝝ language *Cherepicouare*, the which I knewe in asking of them what became of their soule when they were deade. The soules sayde they of them that haue valiantly faught with their enimies, goeth with many other soules to places of pleasure, goodly woods, gardens, and orchardes, but to the contrarie those that haue not well defended their countrey nor resisted their enimies shall goe with *Agnan*, that is, to the wicked spirite that tormented them. On a tyme I boldened my self to aske or inquire of a greate King of that countrey as touching the immortalitie of the soule, who was come aboue thirtie leagues of, to see vs, but he answered me fiercely in his language these woꝛds. Knowest thou not sayd he that after we be deade, our soules go into a far countrey wheras they be founde altogether in fayre & goodly places, as our Prophets doe say that visit them oftentimes & speke vnto them, the which opinion they beleue and holde of a truthe. Another tyme we went to visit another greate King of that countrey named *Pindahouson*, whome we founde sicke in his bed of an Ague, who among other things demaunded of me what became of the soules of our friendes, and others when they dyed, and I made answer that they went with *Toupan*, the which he dyd easily beleue, vpon the which he answered me these woꝛdes: come hether sayde he, I haue hearde thee
speake

Cherepicouare
 The opinion
 of the wilde
 men on the
 immortalitie
 of the soule.

Pindahouson
 a King in the
 wilde countrey.

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This Toupan
is to be vnder-
stande, the
almighty God

The supersti-
tion of the
wilde men.

speake much of *Toupan*, that can doe all things, speake to him for me that I be healed, and if I can be made whole, I will giue thee many faire giftes, yea I wil be clad, and arrayed as thou art, beare such a greate bearde, and be no *Toupan*, as thou doest. And in dede when that he was whole, the *Lorde of Villegagnon* was determined to haue him baptized, and therefore he kept him alwayes with him. They haue another foolish opinion, the which is, that being on the water, be it sea or Riuer, for to goe against their enemies, if that in the meane time there arise a tempest or rage on the water, as many times ther doth, they thinke that it cometh of the soules of their parents or friendes, but wherefore they cannot tell, and for to appease the tempest they cast some thing into the water, in token of a present or offering, thinking by this meanes to appease the windes: Furthermoze, when any of them die, be he King or other, before that they lay them in their graue, if that there be any that hath any thing belonging or partayning to the dead body, they will not kepe it backe, but wil bring it and deliuer it openly, & restore it before them all, for to be put into the earth with him: otherwise they doe thinke, that the soule after that it is separated from the body, wil come and molest them that kepe their goodes. I woulde to God, that many amongst vs were of the lyke opinion, (I meane without error) then would they not kepe backe deade mens goodes, from poore orphelins and others. Now they hauing restored to the deade man that which is his, he is surely bounde with ropes of cotton, and of the pithe of trees, so that it is impossible as they thinke for him to reuiue and come agayne, the which they doe greatly feare, saying, that to the elders it hath so chaunced, and that hath made them since to looke better to it.

How

How these wilde men make warre one against another, specially against those whome they name Margageas and Thabaiares. Also of a tree which they name Hayri, of the which they make their weapons for warre.

Cap. 38.

These people of *America* are greates quarrellers against their neighbors, chiefly against those whome they name in their language *Margageas*, & *Thabaiares*, & hauing no other meane to appease their quarrell, they fight cruelly one with another: They gather together vpon a. 6000. men, sometymes ten or. 12000. village against village, or otherwise as they do meete, the like do those of *Perou* and the *Canibals*. And before that they execute any greates enterprize, be it in warre or otherwise, they assemble and come together, chiefly the eldest sorte, without their wiues or children, with such a grace and modesty, that they wil speake one after another, and he that speaketh shal be heard with attētiue silence, who hauing declared his minde, giueth place to another, and so following in order, the Auditors sit downe on the earth, vlesse it be some ancient men, that lye on their beds, the which considering with my selfe, commeth to my remembrance the moste commendable custome of the gouernors of *Thebes*, an ancient Citie in *Grecia*, the which for to consult together of the affaires of the common welth would alwayes sit downe vpon the ground: the which maner of doing is esteemed an argument of prudence. Furthermore it is a strange thing that these *Americans* do neuer make amongst them any paction or concord, though that their hatred be great, as other nations do be they neuer so cruel & barbarous, as the *Turkes*, *Moors*, and *Arabians*: and

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I thinke that if *Theseus*, the first inuenter of peace among the *Greekes*, were among them, he shoulde be more troubled, than ever he was. This people haue certain sleights of warre to trap one another, as well as in other places. Therefore these *Americans* haue perpetuall enimitie one against another at all tymes against their neighbors before the wed, seeking their enemies, and fighting as furiously together as is possible, the which causeth eache village to fortifie, & to make themselves strong with people and weapons. They will assemble together on the nights in greate number for to kepe watche and warde. For they are wonte to skirmish together, more on nights than on dayes: if that they haue knowledge therof before hande, or otherwise do suspecte the comming of their enemies, they wil plante in the grounde rounde about their lodgings the compasse of a bowe shot, sharp pointed pins of wood, the which are so set in the earth, that they are scāt perceiued: this kind of policie they vse to gal & pierce the feet of their enemies, which are al bare and naked, as well as the rest of their bodies, to the ende that by this meanes they might intangle their enemies for to kill some, others for to take prisoners. It is a greate honor to them, the which departe out of their countrey, for to assaile their enemies on the borders: and when that they haue taken many of their enemies prisoners in theyr countries, he that hath taken most prisoners, is honored and celebrated among others, as a great King or a great Lorde, when he hath most killed, and when they meane sodainly to assaile a towne or village, they wil hide themselves in the woodes lyke Foxes, lurking there for a certayne tyme, vntil they haue espied the tyme and vantage to come forth sodainly to beset their enemies. When they be come to a village, they know the mene to set fier thereon,

on, for to make them come forth with their wiues & children, bag and baggage: being come forth, they assaile one another shooting of their arrowes: also with their Daces & Swords of wood, that to behold them it is a good pastime: they wil bite one another wth their teeth in all places wheras they cā take hold, shewing sometymes the bones of those whome they haue vanquished and ouercome before times in the warrs, and eaten: to be short, they do y^e worst they can to feare & anger their enimies. Some ye shall see take prisoners bound & manacled like theues. And when those retorne from warrefare in their owne countries (vanquishers) God knoweth the noyse and pastime that they make. The women follow their husbands to the warres, not for to fight as the *Amazoness* doe, but for to minister to their husbands fode and other necessities, requisite in the warres: for sometymes they make iornes of five or six moneths before they retorne: he that is greatest among them, hath moste wiues to serue him. And when they make any greate iorney, they set fire on their houses, and if they haue any good thing, they hide it vnder the ground vntill their retorne. Their vittels that they haue is such as the lande beareth, that is, rootes very delicate and pleasant to eate, and flesh of wild beastes, and fish dried in the smoke: their beds of cotton are carried with them: the men beare nothing but bowes and arrowes in their handes: their weapons are also greate Swords and Clubs of wood very heauy: their bowes are as long as oure bowes in Englande: their arrowes are made pointed, some of Canes that growe on the Sea coast, and others are made of a kynde of woodde named *Hayri*, bearing leafe lyke to a *Palme* *Hairi* a tree, the whiche is of the coloure of blacke Marble:

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Hornebeame
a tree.

The buckler
that they vse.

therefore many say it is hornbeame, but it semeth to me otherwise, for the right and perfect hornbeame is more shining. Furthermore the Hornbeame tree is not lyke this, for this is very thorney al ouer. The best Hornbeam is to be had in *Calicut*, and in *Ethiopia*. This wood is so heauie, that it sincketh to the bottome of the water lyke Iron, therefore these wilde men make therewith their swordes and clubs, to fight with in the warres. It beareth a great fruit, somewhat pointed at one of the endes, within it a whit kernel, of y^e which fruit I haue brought home with me a greate many. Besides this the wilde men make faire collers of this woode: also it is so harde and tough as I haue before shewed, that y^e arrowes that therewith are made, are so strong that it wil pearce a good corselet or Harneis: their third weapō or defence is a great buckeler, the which they vse in the warres, it is very lōg, made of the skin of a beast, like in colour to the Peate or Oxen in our countrey, & so diuers in colours. The bucklers are of such strength as the bucklers *Barcellonays*, so that they wil beare out the shot of a handgunne. And as touching handguns, many of them haue and cary with them to the warres, the which the Christians haue giue them, but they knowe not howe to vse them, but oftentimes they shote them of enely for to fear their enemies.

Their maner of fighting as well on the
lande, as on the water.

Cap. 39.

The cause why
the wilde men
fight one a-
gainst another

If you aske me why these wilde men make warre one against another, saying that they are not greater Lords one than another, also for y^e they do not esteeme worldly riches, & that the earth bringeth forth more than seructh their

their necessitie, you shal vnderstand that the cause of their warre is euill ynough grounded, it is onely a desire of vengeance, that they haue without any other reason or cause, but euen like brute beasts, that cannot agree one to another by no honest meane: & to conclude, they say, that they haue bene alwayes their mortall enemies. They meete together then as we haue sayde before, in greate numbers, for to go and finde out their enemies, (if that they haue receiued any iniurie before hand) wheras they meete together, & shote one at another, & after they ioine together, taking holde of their heade, eares, & biting one another by the armes, yea buffetting one another with their fistes. There is no speaking of horse. They are very obstinate and couragious, in such sorte, that before they ioine to fight, being separated one from another the space of gunne shot, sometimes for the space of a whole day or two, they wil beholde, & threaten one another, shewing angrie, cruell and fearefull lookes, shouting and making such a terrible noyse, that ye could not here God thunder: also shewing their affections by signes with their armes and handes holding them vp, and shaking their swordes and clubs of woodde at their enemies. We are say they, valiant and hardy, we haue eaten your parentes, also we will eate you, with many other threatenings. In this they obserue (in my iudgement) the ancient custome that the *Romaynes* vsed in their warres, who before they entred into battell made greate boastes and crakes, with greate cryes and larums, the which since hath bene vsed among the *Galles* in their warres, as *Titus Liuius* rehearseth, bothe the which doings I thinke differeth much fro the doings of the *Achaians*, of the which *Homer* speaketh of, for that they being redy to giue battaile to

The wilde me
obstinate and
couragious.

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The custome
of the Ameri-
cans is to cate
their enimies.

A prouerbe.

The inhabi-
tants of Mor-
pion are eni-
mies to those
of Ianaria.
Almadies
made of the
barcke of a
tree.

The supersti-
tion of the
men in taking

their enimies would make no noyse, but kept themselves from speaking. The greatest vengeance that these wilde men vse, and that semeth to them moste cruell, is to cate their enimies. When that they haue taken any in the warres, if they be not strong ynough to cary them away, then if that they can before any succor come, they wil cut of their legs & armes, & before they wil leaue them, they will eat them, or at the least euery one wil cary a piece awaye little or much: if they can get any prisoners, that they may without danger leade into their countrey, they wil in like maner eat them. The ancient *Turkes*, *Moores*, and *Barbarians*, vsed in times past almost the like maner, (so that yet remayneth this prouerbe, I would I had eaten his harte with salt:) they vse almost lyke weapons as our wild men do, but Christians haue forged for them and haue taught them to forge Armors, with the which we our selues are now beaten, and it is in doubt that they will doe the lyke to these *Americans* and others. Furthmore this poore people doe venture them selues vpon the water, for to finde out their enimies, as those of the great riuer of *Ianaria*, against those of *Morpion*, in which place doe inhabit the *Portingals*, enimies to the *Frenchmen*, as the wilde men of that same place are enimies to those of *Ianaria*: the vessels that they vse on the water, are little *Almadies* or boates made of the barcke of trees, without nayles or wooden pins, being in length five or sixe fadome and thre fote brode. And you shall vnderstand that they couet not to haue them greater, thinking that then they coulde not make them rowe faste, for to escape or for to folowe theyr enimie. They holde a foolish opinion and superstitious to vnbarke these trees, that day that they doe take of the barcke, the which is done
even

uen from the roote to the top, they will neither drinke of the barkes
 nor eate, fearing (as they say) that otherwise there would of the trees.
 happen vnto them some misfortune on the water. These
 vessels being thus made, they will set a floate five or six
 score of them, and in euery one fortie or fifty men and
 women, the women serue to cast out of these little boats
 the water that cometh in many tymes with a little dish
 made of the frute of some tree, the men are assured therein
 hauing their weapons, and rowe a long by the banks
 sides, and if they finde a billage by the way, they will set
 foot on lande and spoyle it, putting it to fire and sword,
 (if that they ouercome it.) A little before our ariuall those
 Americans that are our friends, had taken on the sea
 a little barcke of Portugals, being harde by the shore in
 some place, but what resistance so euer they made aswell
 with their gunnes as otherwise, neuerthelste they were
 taken and the men eaten, sauing a fewe that we ranso-
 med, and bought at our ariuall. By this ye may knowe
 that the wilde men that are resident, where the Portin-
 gals be, are enemies to the wilde men, that inhabit where
 the Frenchmen arived. Well to conclude, they fight as
 well on the water, as on the lande, if it happen at any
 tyme the sea to rage and to swell, they cast therein Par-
 trige fetters, or some other thing, thinking by this means
 to appease the waues of the sea. In lyke manner doe
 the Turkes and Moores, being in the lyke danger, wa-
 shing their bodies with the water of the sea. Nowe our
 wilde men, returning with victorie, shewe all signes of
 ioye, sonnding Flutes Trompettes, Drummes, and
 singing after their manner, the which is pleasant to
 heare with their Instrumentes a lyke made of certayne
 frutes hollow within, or with the bones of some beast,

A foolish opi-
 nion of the
 wild men and
 of the Turkes
 and Moores.

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Drummes
Flutes & other
Instrumentes
do stir vp the
spirites.

or els of their enemies: their instrumentes for warre are richly decked with goodly coloured fethers, as we doe oures in our countrey with banners of silke and such lyke. Their Fleutes, Drummes, and other instruments, seemeth to relieue the spirites half gone, even as a bellows doeth relieue a fire half dead. And to my iudgement there is no other meane to stir vp the spirites of men, but only by the noyse of these instrumentes, & not onely men, but also beastes (neuerthelesse not making comparison seme to leape for ioy) the which hath ben obserued at al times. It is of a truthe, that these *Americans* and Barbarous men in their assaults and combates vse great cries and fearfull noyse as here after shall be shewed of the *Ama-*
zones.

Howe these Barbarous and wilde men put their enemies to death, that they haue taken in the warre, and eate them.

Cap. 40.

How they in-
treate their
prisoners.

Nowe that I haue shewed how that the wilde men of *America*, leade their enemies prisoners, into their lodgings, after that they haue taken them in the warres, there resteth now to shewe how they do intreate them at the last. Thus therefore they vse them, the prisoners that they take and bring into their countrey, shal be very wel intreated, a five dayes after shal be giuen hym a wife, peradventure his daughter to whome he is prisoner, for to minister to him his necessities, as well at his bed as otherwise, in the meane time he is serued with the best meates that can be founde, minding to fatten hym lyke a crammed Capon against he shall dye, the which tyme he may easily knowe by a collar made of cotton,
on

on the which they hang certaine rounde fruites, or the bones of some beast or fishe made in maner of beads, the which they hang about their prisoners neck. And so many Moones as they are minded to kepe him, the like quantitie of these Beades will they hang about their neckes, and so take of euery Moone one, vntill that y Moones are expired. And some in stead of these Beades, will hang as many litle collers about their necks, as they haue Moones to liue. Furthermore ye shall note, that these wilde men doe not reckon neuer aboue fve, and they obserue neither dayes nor houres, neither monthes nor yeares, but they count only by Moones. This maner of counting or reckening, was in times past commaunded to be vsed by Solon to the *Athenians*, that is to obserue the dayes by the course of the Moone. Nowe to our purpose, if that of this prisoner, and of the wife that is giuen him, there are borne any children for the time that they shalbe togither, they shall be kept and nourished for a time, and than they will eate them: saying, that they are their enimies children. This prisoner, after that he hath bene well entertained and made fat, they will put him to death, thinking it to be a great honoure. And for to celebrate this slaughter, they wil send for their farthest friends and kinssolks, for to eate their parte thereof: the day before the execution, he shall be laide in his bed, and chained with Iron, the which vse they haue learned of the Christians, singing after this sorte: The *Margageas* our friendes, are good men, strong and mightie in the vvarre, they haue taken and eate a good number of our enimies, likewise they vwill eate me vwhen it please them. But as for me, I haue killed and eaten his parentes and friends, to vvhome I am prisoner, with many suche like words. By this ye may know, that they feare not death. I haue sometimes (for

I. v.

pleasure)

The wilde
men feare not
death.

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pleasure) deuised with suche prisoners being faire and strong men, demaunding of them if they did no more care to be thus slaine and murthered from day to day, to the which they answered, laughing and scoffing: Our friends sayd they, will reuenge our death, shewing a hardie and an assured countenance. And when that I did shewe them, that I would redeeme them out of the bandes of their enemies, they tooke it in mockage and derision.

How the women and maiden prisoners are intreated.

Cerimonies against the execution of their prisoners.
Cahouin a drinke.

As touching the women and maids that are taken in the warres, they are kept like prisoners as the men are for a certaine time, & then vsed after that maner. They are not kept so muche in captiuitie as the men are, but they haue libertie to goe about, and they are set to dresse Gardens, and to fishe and gather certaine shell fishe. Now when that they are returned from this slaughter or murther, the owner of the prisoner, as we haue already shewed, will request all his friendes to come to him against that day to eate their parte of their bootie, with good quantitie of *Cahouin*, which is a kinde of drinke made of *Mill*, with certaine rootes. Upon this day of solempnitie, all the assistants will decke themselves with fethers of diuers coloures, or else they will painte their bodies. Specially he that doeth the execution, shall be decked after the best maner that is possible, hauing his sweard of wood, wherewith he doeth his office, richly adorne with faire fethers: but the prisoner, the shorter time that he hath to liue, the more greater signe of ioy doeth he shewe. He shall be brought surely bounde wyth cordes of Cotton into a publike place, being accompanied with ten or twelue thousande of the wilde men his enemies, and there he shall be smitten

smitten downe like an Ore in the Shambles (after many Ceremonies.) This prisoner being deade, his wife that hath bene giuen him, shall mourne a certain time for his deathe: but the body being cut in pieces, they take the bloud, and therewith bathe their male children, for to make them the more hardye, as they say, shewing them that when they come to age, they doe the like to their enemies, as their fathers before them had done. By this ye may knowe, that the like is done to them, if they be taken in the warre. The prisoner being put to death after this sort, and hewed in pieces, and prepared according to their maner, shall be distributed among them all, be they neuer so many, euery one a morsell or piece: as for the bowels or inner partes, the women eate them by commonly, and they reserue the head to set it on a poll out of their houses in signe of triumph and victorie. And aboue all other, they haue a pleasure to vse the *Portingals* after this sorte. The *Canibals*, and those of a riuer named *Marignan*, are much more cruel to the *Spanyardes*, making them to die a cruell death, and then they eate them. The *Canibals* are mortall enemies to the *Spanyardes*.

We finde not in no Historie of any nation, be it neuer so straunge and barbarous, that hath vsed the like crueltie as these haue done: but onely Iosephus wryteth, that when the *Romaines* had besieged *Ierusalem*, vnder Titus, Vespasians sonne, after that the famine or hunger had deuoured all, the mothers were constrained to eate their owne children. And the *Anthropophages*, that are a people inhabiting in *Scythia*, liued also with humain flesh as these wilde men do.

Now he that hath made y execution straightly, after that he hath done, goeth home to his house, and there remaineth

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maineth all the day without meate or drinke in his bed. Likewise he shall abstaine certaine dayes, and in three dayes after he shal not set foote on ground. If he be minded to goe to any place, he is borne on mennes shoulders, hauing among them this fonde and foolish opinion, that if he should not so doe, there would happen vnto him some mischiese, or else the like death. This being done, with a little sawe made of the teethe of a beast named *Agontin*, he will race his skin on his brest, or on other places, so that it shall appear all rent and broken. And the cause why they doe these things, is as I haue bene enformed of some of them, that they doe it for pleasure, esteeming the murther that by him hath bene committed against his enimie, a great glory and honoure to him warde. Vnto whome, minding to shewe the crueltie of the thing, disdainig my words, sayd vnto me, that it was a great shame to vs for to forgiue and pardon our enimies, hauing once taken them in the warres. Moreover he sayd, that it is muche better to put them to death, to the ende that they moue not warre against vs an other time. By this ye may see with what discretion these poore brutishe men doe rule and governe themselves. Also the maidens doe vse suche Ceremonies with their bodies the space of three dayes continually, after that they haue had the first purification of women, so that sometimes they are very sicke. Also the same dayes they do abstaine from meates, not coming out of their houses, nor setting foote on ground, as we haue before shewed of the men, sitting only vpon a stone appoynted for that vse.

How

Howv that these vvilde men couet greatly to
revenge their harmes and iniuries.

Cap. 41.

It is not greatly to be maruelled at, if that these peo-
ple walking in darknesse, and ignozant of the truthe,
pzeareth not only vengeaunce, but putteth it in vze:
Considering that the Christian, although it be straightly
forbidden him by expresse commaundement, cannot kepe
himselfe from it, folowing the erro2 of one named *Meli-*
eius, who helde opinion, that we ought not to pardon our
enimies, the which erro2 hath of a long time polluted the
Countrey of *Egipt*. Therfore to pzeare vengeaunce, is to
hate our neighbo2, the which is wholly repugnant to the
lawe. But in these people it is not straunge, the whiche
as we haue before shewed, liueth without faithe & with-
out law. For all their warre pzoceedeth only of a foolish
opinion of vengeaunce without cause or reason. And
thinke not but that this foolish opinion hath helde them
from the beginning, and shall doe vntil the ende, if that
God for his mercies sake illuminat not their harts. This
poze people are so ill taught, that onely for the flying of
a flie, they will pzeare mischief. If that a thorne pricke
them, or a stone hurt them, they will stampe it in a thou-
sande pices, as if the thing were sensible or had vnder-
standing, the which commeth not but for fault of good
iudgement. Furthermore this is of a truthe, the which
I am ashamed almost to speake, that for to revenge
them selues of Fleas and Lice, they kill them with their
teeth, a thing moze brutishe than reasonable. And when
they feele them selues offended or grieved, be it neuer so
little an offense, they will neuer be reconciled without
vengeaunce.

Vengeaunce is
defended to
Christians.

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vengeaunce. Such opinions are taught, and be obserued from age to age. We shall see them instructe and teache their childezen being a thre or foure yeares of age, to handle a Bowe and an Arrowe to learne to shote: also they exhorte them to manlinesse, to take vengeance of their enemies, and not to pardon any, whome so euer it be. Moreover, when they are prisoners one to another, thinke not that they require to be redeemed by any composition what so euer it be, for they hope no other thing than very death, esteeming it an honour and glory vnto them. And therefore they can very well mocke vs, that deliuer our enemies that we haue in our power, for money or suche like things, the which they say, is vnworthy to a man of warre. As for vs say they, we vse no such things. Upon a time it chaunced that a *Portingall* being prisoner to these wilde men, thought by faire wordes to haue saued his life, so he began to preache to them by faire wordes as gentle and as lowly as might be. Nevertheless his flattering wordes could not preuaile, but he to whome he was prisoner, shotte him to death with his arrowes: Goethy wayes saide he, thou haste not merited to die honourably as others, neither yet among companie.

A history of a
Portingall, be-
ing prisoner to
the wildemen.

On a time there was brought a yong male childe of these wilde men of *America* (of the Countrey and lineage of those whome they name *Tabiares*, which are mortall enemies to those wilde men, with whome the Frenche men are in concord and peace) by certain Marchauntes of *Normandie*, the which was afterwarde baptised, nourished and married at *Roan*, liuing like a Christian man. But he was minded to returne into his countrey with vs, being of the age of two and twenty yeares.

It came to passe that being there, he was discovered of his auncient enemies, by the meanes of certaine Chistians, who incontinently as madde Dogs furious and woodde, ran to our shippes which were at that time destitute of men, where as by casuall chaunce they found him, so they fell vpon him, and rent him in pieces, not touching any other of the company there present, who by the prouidence of God, enduring this pitifull death, exhorted them in the Christian faith, so this poore man died among their handes a good Christian man, whome they did not eate, as they did other of their enemies. What opinion of vengeaunce is more contrary to our lawe? Notwithstanding, there is found among vs many, so obstinate that they will reuenge as well as the wilde men. Furthermoze, this is among them, if one smite an other, let him be assured to receiue as muche againe, and rather moze, for they will not leaue it unpunished: it is a faire sight to see them quarrell and fight together. As for the rest, they are faithfull one to another, but to Christians the most affectioned and subtlest theues, although they be naked, that are possible: and they esteeme it a great vertue, that they may steale any thing from vs. This I speake, for that I haue proued it my selfe, for being there about Christmasse time, came a king of the Countrey to see the Sieur of Villegagnon. They of his company did steale away my apparell being sicke. Thus muche by the way concerning their fidelitie, after I haue shewed of their obstination and desire of vengeaunce.

The faithfulness of the wilde men, but not to Christians.

How

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Howv these vvilde men of America,
are married. Cap: 42.

How they of
America do
marry.

The deflou-
ring of maids,
before they be
married.

This honorable estate of Matrimonie, sheweth that we haue brought some naturall reason from our mothers wombe. Otherwise we should be counted as brute beasts, if that God of his mercy did not illuminate our heartes. Therefore ye may be well assured, that these *Americanes* are no more discrete in their marriages, than in other things. They marry one with another, cousins with cousins, the vnkle with the neece, but not the sister and the brother. A man, the more worthy and valiant he is esteemed, the more wiues is permitted to serue him, and to the other lesse: and so to say the truth, the women trauail more than do the men, that is to wit, to gather rootes, make meale, drinckes, gather together the fruites, dress gardens, and other things that appertaineth to houldes. The man only goeth sometimes a fishing, or to the woodes to take Venison for their sustenance. Others occupy themselves to make bowes & arrowes, leauing the rest for their wiues to doe. They will giue you a maid to minister vnto you necessities whilest you be there, or otherwise if ye will, and it shalbe lawfull for you to restore hir againe when you thinke meete, and this they vse customably. Asone as you be come thither, they will say to you in their language: come hither, what wilt thou giue me, and I will giue thee my daughter that is faire, she shall serue thee to do thy necessities and other things. But for to auoide this, the Sieur of *Villegagnon* at our arriual defended vpon paine of death, not to acquaint our selues with them, as a thing not lawfull for Christians.

In

In deede when the women are married, it is not lawfull for hir to play the harlot with any others: for if she be taken in adulterie, hir husband will not stick to kill hir, for they haue suche things in disdain. And to the man that is taken with hir, he will doe nothing, thinking that if he should touch him, he should procure the displeasure of all the others friends: for so ther should engender and ryle perpetuall warre betwene them: but he wil put away his wife, which is lausful for them to do for adulterie, and also if that they be bareyn, and can bear no children, and for other occasions. Furthermore, they haue neuer companie with their wyues in the day time but onely the nightes, neither in publike places, as many in our countrey thinke they haue, as the Cryb, a people of *Thracia*, and other barbarous men in certaine Ilands of the sea *Magilanike*, a thing very detestable and vnworthie of chrystendome, to whome may serue for example these poore brutishe men. The women for the tyme that they be greate with childe, shall not beare or carie any heauie burthens, neyther shall do any great labour for feare to be hurt. The woman being brought to bed or deliuered, the wiues shall carie the chyld to the sea to be washed, or to some Ryuer, and then will bring it to the mother, who shall remaine in hir childe bed twentie dayes, and foure houres, the father shall cutte the childes nauell with his teeth, as I my selfe haue scene: as for the rest, they handle and vse the women in child bed, as tenderly as we doe here: the nourishment of the litle childe is the mothers milke, notwithstanding that within certain days after his natiuitie, they wil giue it grosser sustenance. The father shortly after the childe is borne, shall giue him a bow and arrow in his hand, as a beginnyng and

A defence made by the Lord of Villegagnon, that the French men should not acquaint themselves wyth the wilde women.

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The auncient
custome of the
Lydians Arme
nians, and the
inhabitants of
Cypris.

protestation of warre and vengeance of their enemies. But yet there is one thing that marreth al, that is, that the fathers & mothers befoze they marry their daughters, wil gyue them to be abused, to the first commer for a little value, principally to Christians, that trade thither, if they will couple with them, as we haue befoze shewed. We fynde in some histories of certaine people, lyuing in maner as these wilde men do in their mariages. Seneca in one of his Epistles, and Strabo in hys Cosmographie writeth, that the *Lydians* and *Armenians* hadde a custome to sende their virgins and maidens to the sea borders, there in offering themselves to all commers to get them husbandes, or else their dowries. As muche sayeth Iustinus, dyd the virgins of *Cypris*, for to get their dowries and mariages, which when they were quit and well iustified, offered to the Goddesse Venus, a present or offer yng. We may fynde at this day amongst vs, that making great profession of vertue and religion would doe the lyke, and rather moze, without offering presente or candle, the which I knowe of a truthe. As touching the consanguinitie in Mariage, Sainde Hierome writeth, that the *Athenians* were wonte to marrie the brethren wyth the sisters, and not the Auntes wyth the nephewes, the whych is contrary to the order of the *Americanes*. Lykewise in oure countrey a woman of late hadde libertie to marrie hir selfe to fve husbandes, and not contraried. Beside this we see the *Turkes* and *Arabians* tooke many wiues: I speake it not for that it is honest and allowable, but for that we christians should auoyde such things. To conclude, our wyld men vse the maner and order that we haue shewed, so that a mayden is seldome married, hauing hir virginittie, but beyng once marryed, they dare doe no faulte: for their husbands

husbandes doe looke straightly to them, hauing a suspicion of Jealousie: shee may leaue hir husbände if that she be euill intreated, the whiche oftentimes commeth to passe, as we reade of the *Egyptians* that dydde the lyke befoze they had any lawes. In this pluralitie of women that they vse, as we haue sayde, there is alwayes one aboue the others, mooste fauoured, whiche is not subiect to so much trauell as the others. All the children that procede by the mariage of these wiues, are reputed legitimate, saying, that the first Author of generation, is the father and not the mother, which is the cause that many tymes they kill the male children of their enimies being prisoners, bicause y^e such children in time to come might be their enimies.

The wyld men haue many wiues.

Of the ceremonies, buriall, and funeralls, that they vse to the deceased. Capit. 43.

Seeing that I haue shewed you their doing and manner of liuyng, and other theyr orders and ceremonies, there resteth to speake of their Funerals and burialls. For all that these kinde of people are brutishe and vnciuile, yet haue they this custome and opinion to lay the dead bodies in the earth, after that the soule is separated from the body, in the place wher as the deceased in hys life time toke most plesure, thinking so as they say, that they can not put hym in place moze notable than in the earth that bringeth forth the men, that beareth so many fruites, and other richesse profitable and necessarie for the vse of man. There haue ben many lewde and vnadvised Heathen Philosophers, that toke no care what should becom of their bodies after their decease, whether it were cast out to y^e beasts in the fields or birds of y^e aire, they forced not:

The manner of the wilde men to burye the dead.

K. y.

Aa

The newe founde worlde

The opinion
of Diogenes
for the buriall
of the bodie.

As Diogenes, who after his death, commaunded that his body should be cast out to the foules of the aire, & beastes of the fielde for to be eaten and deuoured, saying that after his death, his bodie should fele no more pain, and that he loued much better that his body shold serue for sustenance than to putrifie and rot. Likewise Lyncurgus, among the *Lacedemonians* did giue straight commaundement, as Seneca writeth, that after his death his body shoulde be cast into the sea, others that there should be burned to ashes. These poore people of *America*, though they be brutish and ignorant, shewe themselves after the death of their parentes or friends, without comparison more reasonable, than aunciently dyd the *Parthians*, who for all that they had lawes, in steede of putting their dead bodies into the earthe, cast them out to be a pzaie for foules and dogs. Also the *Taxilians*, did cast their dead bodies to the foules of the ayre, and the *Caspians* in like maner. The *Ethiopians* did cast the dead bodies into the waters: the *Romans* did burne them to ashes, as many other nations haue done. By this ye may see, that the wilde men are not so voide of honestie, but that they haue some knowledge of god, considering that without lawe or faith they haue this knowledge and aduise, that is to wit, as much as *Pasture* hath taught them. Wherefore they burie the deade bodies in the earth, as we haue already sayde, in like maner as did aunciently the *Nasamonians*. Nowe the buriall of the dead is approued as well by the olde, as by the new testament: Likewise the ceremonies if they be duly obserued, as well for that they haue bene vessels and instrumētts of the soule diuine and immortal, as also to giue hope of the resurrection to come. Here might I bring in many things as touching this mater, but for

The funeralles
of the deade is
approued by
holy scripture.

but for that it is not my argument I omitte it, and let it passe. Nowe therefore among these wyld men yf that a houlholder happen to dye, hys wyues, and hys neere kinsfolke and friends shall make a marvellous mournyng, not for the space of thre or foure dayes, but foure or fve monethes, and this greatest sorow is foure or fve of the first dayes: ye shall heare them make such a noyse and harmonie as dogges and catte, ye shall see as well men as women layde on their beddes sorowfull, others sittynge downe with their bare buttockes on the grounde, imbracyng one an other, saying in their language: Our father and friend was so good a man, so valiant in the warres, that hath caused many of oure enemies to dye, hee was strong and myghtie, he laboured so wel, and dressed our gardens, he caught beastes, foules, and fishes for our sustenance, alas he is deade, we shall see hym no more, but after we be deade wyth oure friendes in the countreys where oure *Pages* saye they haue scene them, wyth many suche lyke wordes, the which they will repete aboue ten thousande tymes continually day and night for the space of foure or fve howers not ceasynge to lament. The chyldren of the deceased, a moneth after these mournyngs, wyll desire their friendes to make some feast or solemnitie for hys honoure, And there they will come together paynted with diuers colours, decked wyth fethers, and otherwise after their manner, makynge a thousande ceremonies and pastetymes, wyth daunces, playes,, tabour playing with Flutes made of the armes and legges of theyr enemies, and other instrumentes after the maner of their countrey. The others as the auncient sorte, all the day long, will not cease to dzyinke, without eating of

The newe founde worlde

The vse and
custome of the
Romanes and
others at the
funeralls of a
Citizen.

Alexander the
great.

any thing, and they are serued by the women and kin-
rede of the deceased: the which their doings is as I am
aduised, to stirre vp the heartes of yong children, and
to moue and prouoke them to warre, makynge them
bolde against their enemies. The *Romanes* vsed almost
the lyke maner: for after the decease of any Citizen
that had greatly trauailed for the comon wealth, they
made playes, pompes, and funeral songs to the praise
and honour of the dead man. Likewise to gyue exam-
ple to the yonger sorte, for to imploy their myghte for
the libertie of their countrey. Plinie sayth, that one
named *Lycaon* was the inuenter of such thyngs. Also
the *Argines*, a people of *Grecia*, in memorizall of the
furious *Lion* ouercome by *Hercules*, they made playes
and games. And *Alexander the great*, after that he had
sene the sepulchre of the worthy and valiant *Hector*,
in memorie of his worthynesse, commaunded, yea hee
him selfe dyd make many gamboldes and solemnities.
Here myght I reherse or bring in many histories how
the elders in times past haue diuersly obserued funeral
rites accordyng to the diuersitie of places, but for
that I will not be tedious vnto you, I omit it: it shall
suffise at this present to knowe the custome of these
wilde men, for bicause that as well the elders in ti-
mes paste, as also those of oure time, haue made many
excesse bankettes in their funerall pompes, more for
a vaine and worldely glorie, than otherwise: but to
the contrary, ye must vnderstande, that those that are
made to the honour of the deceased, and for respecte of
hys soule, is comendable, declaring hym by this mea-
nes immortall, and foreshewyng the Resurrection
to come.

Of Mortugabes, and of the charitie that they vse
toward straungers. Cap. 44.

Sing that our argument is now of the sauage men
 we will saye somewhat of their order and liuyng.
 In their countrey there is neither towne nor Ca-
 stle of any greatnesse, saving those that the *Portingals*
 and other Christians haue edified for their comoditie,
 the houses wherein they dwell are little lodgyngs, the
 which they name in theyr language *Mortuga es*, as-
 sembled by hamlettes or villages, suche as we see in
 some places here. These lodgyngs are of two or thre
 hundred paces long, and of bredthe twentie paces, or
 thereabouts, buylded of woodde, and couered wyth
 palme leaues, layde on so trimmely, as possible may
 bee. Euery lodgyng hath sayre coueryngs, but they
 are so low, that one muste stoupe to goe in, as he wold
 do at a wicket, in euery one there is many roomes, and
 euery one for hym selfe and his familie, thre sadome
 of length. This I fynd much more tollerable and lesse
 grievous than of the *Arabians*, and *Tartarians*, that
 neuer buylde nor edifie a place for to remain and dwell
 in, but they stray about here and there like vagabun-
 des: neuerthelesse they gouerne them selues by certain
 lawes, but our wylde men haue none, but onely as
 Nature dothe gouerne them. Nowe therefore these
 wylde men in these little houses, are many houshol-
 des together, in the middelt of which theyr beddes ar-
 ranged euery one in his quarter vnto pyllers mighty
 strong and square, the which beds are made of good
 Cotton woll: for thereof they haue greate plentye,
 the whiche a tree beareth, beeyng of the heigth of a
 man lyke vnto greate Buttons, or Akornes: but
 neuer

Mortugabes,
 lodgings of
 the wilde men
 and how they
 be builded.

The Arabians
 and Tartarians
 haue no place
 to remaine in.

Trees that
 beare cotton.

The newe founde worlde

neverthelesse they differ from those of *Cypris*, *Malta*,
and *Syria*: The sayd beddes are not thicker than a linnen
clothe of this countrey: and they lye downe there
in all naked, as they are accustomed. This bedde in
theyr language is called *Iny*, and the Cotton wherewith
it is made, *Manigot*. On both the sides of the bed
of him that is maister of the household, the wiues make
hym fire day and nyght, for the nights are somewhat
cold. Euery household kkepeth and layeth vp in store a
kynde of fruite, greate as an *Estrige* egge, the which
is of the colour of our Cucumbers that we haue here
in Englande, being fashioned like a bottell pierced at
bothe endes, passyng through the middelt a stycke of
Hornebeame a fote and a halfe long, one of the endes
beyng planted in the earth or ground, the other ende
is decked wyth faire feathers of a byrde named *Arat*,
that is altogether red: the whiche thyng they haue in
such honoꝝ and reputation, as if it dyd merite no lesse.
And they take this to bee theyr *Toupan*: For when
their *Prophetes* come towards them, they make that
to speake, that is within them, knowing by this mea-
nes the secrets of their enimies, and as they say, they
know & heare newes of the soules of their friendes de-
ceased. This people aboute their houses noꝝish & bzing
vp no domestical beasts sauynge certain hennes & cocks,
which are very rare & scant, and they ar but in certain
places, wheras the *Portingals* haue first bzought them:
for befoze they had no intelligence of them, neuerthe-
lesse they set so litle store by them, that for a litle knife
ye shall haue two hennes: the women for no good will
eate of them, takynge great displeasure when they see
a Christian eat at one repast foure or fve hennes eggs,
the which they name *Arignane*, thinking that for euery
egge

Iny.
Manigot.

Arat a byrde.

Hennes.

egge they eate a henne, the whiche woulde suffice to repast two men : besides this, they nourish and bring vp Poppingays, the which they change in trading with the Christians, for small yron toles. As for golde and siluer they vse none: They hauing on a time amōg the taken a *Portingale* ship, where there was a great number of pieces of siluer, that was brought from *Morpion*, they gaue al to a Frenchmā for four hatchets and certaine litle kniues, the which they esteeme very muche, and not without a cause : for they are necessarie to cut their woodde, the which befoze they were constrained to cutte with stones, or to sette a fyze the trees, for to beate them downe, and for to make their bowes and arrowes they vse no other thing. Moreover, they are very charitable, and as much as their lawe of Nature dothe permit them. Those things that they receyue of Christians, they sette much store by, but of suche commodities as groweth in their countrey, as sustenance, beastes, fruites, and fishe, they are very liberall (for they haue little other thynge) not onely to vs, and among them selues, but also to any other nation, provided that they be not their enimes. For so soone as they shal see any a farre off, enter into theyr countrey, they will present vnto them victualls, lodgyng, and a mayde for his seruice, as we haue befoze shewed. Also agaynst this pylgryme or straunger, the women and maydens wyll come, and then they wyll sytte downe and crie and weepe for ioye, the which if thou wyll endure, casting out teares, they wyll say in their language : Thou art welcome, thou arte of our best friendes, thou hast taken great paines to come and visite vs, and many other grætings. Also the father and chiefe of the familie shalbe in their beds weeping euen

R. V. as the

Poppingayes.

No vse of gold
nor siluer among them.

The charitie of
the wilde men
one toward another.

The new founde worlde

as the women: If they iorney thirtie or fortie leagues be it by water or land, (they liue common together) if one haue, and others want, he shall distribute to the needeful, the like do they to strangers. And moreouer, this people are curious of new things, and wondzeth according to the prouerbe, Ignorance is the mother of wonder: but yet for to get from a stranger that thing that he fantasieth, they can so wel flatter, that it is hard to say them nay. First the men, when any doth visite them in their lodgyngs or cabans, after they haue saluted them, they will drawe nere to you, with such familiaritie and assurance, that they will streight ways take your cappe or hatte, and putting it on their heads one after an other, they will beholde and wonder at them selues, hauyng opinion to be the fairest: others will take youre dagger, sworde, or other knife, if ye haue any: and therewith will with wordes and iestes threaten their enimies: And to be shorte, they will rife you, and ye must refuse them nothing, for if ye doe, ye shall neither haue grace, saueur, seruice, loue, nor friendship, in dede when they haue rifed ye, they will restore and giue you againe youre trinkettes: as much will the women and maidens doe, being muche greater flatterers than the men, and alwayes for to get to them some thyng: this is of a truthe that they will be contented with a trifle, they wil come to you euen with the like grace as doe the men, with some fruites or other things of small value, with the which they vse to make presentes, saying in their language, Agatouren, which is as muche to say, howe good thou arte, by a manner of flatterie, *Fory asse pia*, shewe me suche thyngs as thou haste, being very desirous of newe things, as little glasses, & little beades of glasse. Also

Also ye that haue following of you a companie of yong
childzen, and they will aske in their language Hama-
ba pinda, Giue vs some fishe hookes, the which they vse
to take litle fishe with. And they are well instructed
in this terme before sayde, *Agatouren*, Thou arte
good, if ye giue them that which they demaund, other-
wise with a frowarde looke, they will saye to ye *Hip-
pochi*, goe thou arte naught, *Daganaiepa aionga*, thou
musste be killed, with other threathnings and iniuries,
but they wil not giue any thing, vnlesse ye giue them,
besides this, they will marke ye and knowe ye again,
foz the deniall that you haue made them.

The description of a sicknesse named Pians, to
the which are subiect these people of A-
merica as well in the Ilandes as the
maine land. Ca. 45.

K Nowing wel y there is nothing, not frō the earth
vnto y first heauen, what making o2 proportion so
it hath, but that is subiect to chaunging and alte-
ration, the aire then that compasseth vs, beeing not
simplie an aire, but made and composed, is not alwais
like in all times no2 in all places, but nowe of one
fashion, incontinent of an other. And foz that all dis-
eases (as oure Phisitians shewe vs) come o2 happen
either of the aire, o2 of the maner of mens liuing, I
am determined to w2ite and set out here a sicknesse
o2 disease verie rise and common in these countreys
of *America*, and of the West, discovered in our time.
Now this sicknesse named pians, by the people of the
countrey, cometh not of the co2ruption of the aire, foz
it is there verie good & tēperat, which sheweth by expe-
rience,

Pians a sick-
nesse in Ame-
rica, and his
ooriginall.

The new founde worlde

The wildmen
are very lecherous
and carnall.

The true originall
of the French pocks,
as the Frenchmen
write.

ence, the fruites that the earth bringeth forth, with the benefite of the aire, without y^e which nothing is made, bee it of Nature or artificiall. Also that the sycknesse proceeding of the corruption of the ayre, hurteth as well the yong as the olde, the ryche as well as the poore, notwithstanding the internall or inwarde disposition. Therefore it muste needes bee, that it proceedeth of some misgouernement, as to much carnall and fleshely frequentation the man with the woman, considering that thys people is very lecherous, carnal, and more than brutishe, specially the women: for they do seeke and practise all the meanes to moue man to lust. This sicknesse is no other thyng than the pocks that raigneth, and hath power ouer all *Europe*, specially among the Frenchmen: For of vs it is named the French pocks, the whych disease as the Frenchmen wright, was first taken at a voyage into *Naples*, and thether it was broughte by the *Spanyardes*, from the *West Indies*. For before it was discovered and made subiecte to the *Spanyardes*, there was no mention thereof. It is not onely here in *Europe*, but also in *Grecia*, in *Asia*, and in *Affrica*. Well let vs returne vnto the wyld mens euill, and to the remedies that they doe vse therefore. Nowe this euill taketh the parties, as well wilde men as Christians that are there, by contagion or touching, euen as the pockes dothe in the realme of *Fraunce*. Also it hath the like Symptomes, and it is so dangerous, that if it be wahren old, it is harde and dangerous to heale: for sometimes it dothe afflict them euen to the death. As for the Christians, whiche doe inhabite in the lande of *America*, if they couple them selues with the women, they shall neuer bee rid of the same, but shall fall into the daunger thereof,
much

much more sooner than they of the countrey. For the curing of this disease likewise for a certain alteration that oftentimes cometh with this euill, they make a certaine decoction of the barke of a tree, named in their language *Himourahé*, of the which they drinke, more easier to cure than with our medicine, and they are more easier to be healed than others, to my iudgement for their temperatenesse and complexion, which are not broken out with infections, as the Frenchmen are. Thus much thought I needfull to speake in this place. And he that will make any difficultie to beleue my words, let him aske the opinion of the moste learnedest Physicians of the originall & cause of this disease, and what internall partes are soonest grieved, where it is nourished. For I see at this day many contradictions (but not among the lerned.) And to my seeming, I fynde very fewe that toucheth the pricke, specially of those that take vpon them to heale it: among the which, there are men and women so ignozant, that they cause many mishaps vnto the poore patientes: for in steede of curyng and healyng of them, they make them worse and worse. There are other kinde of diseases, as ophthalmies, of the whiche we haue already shewed, that comes of ouermuch smoke, for that they make their fires in many corners and places of their lodgings, the which are great, for that they assemble a great number, for to take vp their lodgings. I knowe well that al ophthalmies come not of smoke: but wher of so euer it be, it cometh of the ylnesse of the brain, being by some meanes grieved. Also all the diseases of the eyes are not ophthalmies, as may bee seene among the inhabitauntes of *America*, of whiche we speake: for many haue losse their sight, hauing no inflammation in their

The curing of this disease.

Himourahé a tree.

The wilde men are afflicted with ophthalmies, and from whence they proceede.

All the paines of the eyes with ophthalmies.

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The southe
winde and yll
taken.

in their eyes. And this fulnesse and abundance of troubles of the braine, as I maye learne and vnderstande, commeth of the ayze, and southwindes hot and moyste very common in *America*, the whiche sodainly fylleth the brayne, as Hippocrates sheweth. Also we feele in our selues, our bodies to wax heauy, specially the head when the winde is at south. For to heale this paine of the eyes, they cut a bzaunch of a certaine tree, very soft rinde, like to a kind of palme tree, the which they bring home to their houses, and they let drop the iuyce being redde, into the eye of the pacient. Moreover, this kind of people is alwayes subiect to the leprosie, paralysey, and other exterior vices as we are in this country, but they are alwayes whole and well disposed, walkyng with a great courage and boldnesse, their heads lifting vp like a stagge or hart. This much by the way of this sicknesse, the most dangerous that is in *France Antartike* or *America*.

Of the diseases most rife and common in
America, and the meane that they
observe to cure them.

Cap. 46.

There is none be they neuer of so rude and grosse
memorie, but that knoweth well, that these *Americanes* are made of foure elementes, as all naturall bodies are, so that by this meanes they are subiect to the like affections that wee are. In deede diseases and sicknesses may be diuers and contrary, according to the temperatenesse of the ayze, and maner of lyuyng. Those in that countrey that inhabite neare the sea,

the sea, are subiecte to rotten diseases, as Feuers, Catarres, and others. In the whiche these poore people are so perswaded and abused of their Prophetes, of whome we haue spoken, the whiche are called for to heale them when they haue these diseases: and they haue this foolish opinion, that they can cure them: we can not better compare these impes, thā to a companie of new fond foolish & ignorant Physicians in our dayes here in our realme y perswade the poore people, & make profession that they can heale all kinde of diseases curable and incurable, the whiche I woulde very well beleue, if that science were become ignorance. Therefore these Prophetes make them to beleue, that they doe speake vnto the spirites and soules of their parentes, and that nothyng to them is vnpossible, also that they can cause the soule to speake within the bodie. Moreover, when soeuer any sycke man feelet his stomacke to swelle by the occasions of some humours in the stomacke and liuer, the whyche by debilitie or otherwise he can not caste or vomite vp, he thinketh that it is his soule that complaineth. Now these goodly Prophetes for to heale this disease wil suck with their mouth the place where the soze or disease lieth, thinking that by this meanes they drawe it oute. Lyke wyse they sucke one an other, but not with such belefe and opinion: the women vse other meanes, they wyl put into the patientes mouth a threde of cotton a two fote long, the whiche afterwardes they sucke, thynking also by thys threde for to get away thys disease or sicknesse. If one of them doe hurte an other in earnest or otherwyse, he is bounde to sucke his wounde vntill the tyme that he bee healed. And in the meane tyme, they doe abstayne frome certayne meates, the

The foolish opinion of the wilde men in their prophets and of their diseases.

A methode meane to heale the diseases or serued of these wyld men.

The new founde worlde

the which they thinke is contrary: They haue y mean
to lette bloud betwæne the shoulders, with a kynde of
herbe very cutting, or with the teeth of some beast.

How the paci-
ent liueth whe
he is sick.

The maner how to diet the pacient is this: They wil
neuer giue him no meate nor sustenance befoze he doe
aske it, and they will rather let him languish a whole

Naua, an ex-
cellent fruite.

moneth. They are not so often grieued with sicknesse
as we be, although they go all naked day and nyghte:
also they vse no excesse or superfluitie in their meates
or drinckes. In other things they are very curious to
knowe the trees and fruites, they will not tast of any
fruite that is perisht, vnlesse it be thorough ripe: The

fruite of which they commonly eat in their sicknesse
is named Nava, being great, made in maner of a Pine
apple, thys fruite when it waxeth ripe, becommeth ye-
low, the which is very excellent, as wel for his sweete-
nesse as his relish, as pleasant as fine suger and more:
It is not possible to bring of them into this countrey,
but conserued, for being ripe they will not long keepe.

Tom, a kinde
of wormes.

Furthermoze, it beareth no grain, wherfoze they plat
them by litle flippes, as the fruites that are grafted in
our countrey: Also befoze it be ripe, it is so roughe in
eating, that it will pull of the skinne of your lips: the
leafe of this tree when it groweth, is like to the leafe
of a large YOUNCK or sags. I wil not forget, that amog
their diseases they haue one marvellous indisposition,
which commeth by litle wormes that enter into their
fete, named in their language Tom, that are litle ones
and I thinke that they ingender in their feet: for there
will be sometimes such a number in one place, that they
will rayse a knob as big as a beane, with doloure and
paine in that place, the whiche paine also chaunced to
vs: for being there, our fete and our handes were co-
uered

uered with little clothes, in the which when they were broken, was onely one white worme with filthe. And for to shunne this grieve, the wilde men make a certain oyle of a fruite named *Hibonconhu*, like vnto a Date, the *Hibonconhu* a which is not good to eate: they preserve it in little vessels fruit, and for of frutes, named in their language *Caramenio*, and ther what vse. with they rubbe the places that are grieued, a thing very necessary as they doe affirme against these wormes. Also sometimes they anoynt therewithall their bodies when they be weary. Besides this, the oyle is proper for woundes and sores, as they haue knowne by experience. Thus much as touching their infirmities, and the remedies that these *Americans* vse.

The maner how to trade among these people:

of a birde named *Toucan*, and of the
spicerie of that Countrey.

Cap. 47.

Although that in *America*, there is diuers kindes of
A people: neuerthelesse brutish and of diuers sorts and
fashions, accustomed alwayes to make warre one
with another. Notwithstanding, they let not to trade &
trafike as wel among themselves, as with the christians The trafike of
and straungers, specially those that are nere to the Sea, the wild men,
with such commodities as is to be had in the Countrey.
Their greatest trade is with *Esridge* fethers, garni-
shings of swords made of fethers, & other fethers muche
set by and esteemed, the which are brought from the
higher Countrey to the sea side, aboue a hundred or sixe
score leagues, also great quantitie of coloures white and
blacke, also of the greene stones that they beare hanging
in their lips, as we haue befoze shewed. The others that

L. J.

dwell

The newe founde Worlde

dwel on the sea coast, where as the Christians to trafike receiue certain hatchets, knives, daggers, swordes, and other iron tooles, beades of glasse, combes, looking glasse, and other little trifles of small value, which they trucke with their neighbors, hauing no other mean, sauing on- ly to giue one merchandise for an other, and they vse af- ter this maner: giue me that, and I will giue thee this, without any further talk. On the sea coast, the most fre- quented Marchandise, is the fethers of a birde, that is named in their language *Toucan*, the properties of which I wil describe, seeing it cometh to purpose. This birde is of the greatnesse of a Pigeon: there is an other kinde like to a Pie, of like fethers that the other haue, that is to wit, bothe twaine blacke, sauing that about the taile, there are some red fethers among the blacke. Under the brest, the fethers are yellow about foure fingers broade, as well in bredth as in lengthe, and it is not possible to finde yellow more excellent, nor finer coloure than is the fethers of this birde: at the ende of the taile, there are lit- tle fethers as redde as bloud. The wilde men take the skin of that parte that is yellow, and they vse it to make garnishings of swordes after their maner, and certaine garments, hattes, and other things.

The descripti-
on of Toucan,
a bird of Ame-
rica.

A straunge hat
made of fethers

I the authoz of this worke, brought a hatte of fethers very riche and faire out of *America*, the which was pre- sented to the King of *Fraunce*, Henry by name, as a pre- cious iewel. And of these birdes there are none founde but in *America*, beginning from the river of *Platte*, vnto the river of *Amazones*. Ther are some sene at *Perou*, but they are not so great as the others. At newe *Spayne*, *Florida*, *Messique*, and newe found lande, there is none to be sene, bicause the countreis are to cold, of the which they

they stande in great feare. Moreover this birde liueth with no other thing among the wooddes, where he maketh his residence, but with certaine fruites that the Countrey doeth bring forth: some might thinke that this were a water birde, the which is not so, for that I haue seene the contrary. To the rest, this birde is disformed and monstrous, hauing the bill more greater and more longer than the rest of the body. I haue also brought one of them from thence that was giuen me, with the skinnies of many of diuers coloures: some as redde as fine scarlet, others yelow, blew, and others of diuers colours. These fethers be much set by of *Americans*, with the which they trafike and trade, as we haue before shewed.

Secretes brought by the author into Fraunce out of America,

This also is of a truthe, that before the vse of money, they traded after this sorte ware for ware, so that the wealth and riches of men, yea of Kings, Princes, and Magistrates, did consist in beastes, shepe, goates and Camels, of the which ye haue examples in Berosus and Diodorus, the which shewe vs by wrytings, the maner and vse that the elders before vs vsed to trade one with another, the which vse I finde to differ very little from the *Americanes* order, and other barbarous people. So that in times past one thing was giuen for another, as shepe for corne, wolle for salte, and suche like.

The trafike of one Countrey with another, if we consider it wel, is marvellous profitable & necessary, for by it ciuil societie is kept: also it is much esteemed through out all nations. Plinie in his seventh booke doeth attribute the first inuention and vse thereof to be among the *Venicians*. The trade that many of the Christians

The order of the world, before the vse of money.

L.g.

vse

The newe founde Worlde

What the christians and Americans do trade together.
A kinde of spice.

Of the spice of Calicut. The Island of Corchell.

The Island of Zebut.

Aborney.
The Islands of Moluquias; and of the spice that cometh from thence.

use with the *Americanes*, is brasell woode, Popengayes, cotten and other things, in trucke and chaunge of those things before shewed: they bring also from thence a kinde of spice, which is the graine of an herbe or little tree of three or foure fote highe, the fruit is like to our countrey strawberries, as well in colour as otherwise. When it is ripe, there is within it a seede like to fenell seede. Our christian Marchants doe loade this kinde of spice being nothing so good as the spice that groweth on the coast of *Ethiopia*, and in *Ginney*, also it is not to compare to the spice that is had at *Calicut*, or of *Tabroban*. And this ye shall note by the way, that though it be named *Calicut* spice, ye must not thinke that it is all of *Calicut*, but cometh a fiftie leagues off, from *Islands* vnto known, and chiefly from an *Island* named *Corchell*. Notwithstanding *Calicut*, is the chiefest place whether all the Marchandise of the East countreys is broughte, and there it is shipte, and therefore it is called the spice of *Calicut*, the which is better than the spice of *America*. The King of *Portingall* as euery one knoweth, hath great profite of the spices, that he receiveth from thence, but not so much as in times past, for because that since the *Spanyarden* haue discovered the *Island* of *Zebut*, riche, and of a great compasse, the which ye shall finde after ye haue passed the straight of *Magellan*. This *Island* beareth a Mine of Golde, Ginger, and great aboundance of white Porselaine. Afterwarde they found out *Aborney*, fife degrees from the Equinoctiall, and many other *Islandes* inhabited with *Neigers*, vntill they came to *Molokus*, where as is *Atidora*, *Terenata*, *Mata*, and *Machian* little *Islandes* somewhat neare the one to the other, as are the *Canaries* of the which we haue spoken. These

These Ilandes are distant from *Fraunce*, more than 180 degrees lying to the West, they bring forth many good spices, much better than those of *America*. This much by the way of *Moloquus*, having first treated of the traffike and trade that the wilde men vse of *America*.

Of birdes most common in *America*.

Cap. 48.

Among many kindes of birdes that nature diuersly bringeth forth, setting out hir giftes by particular properties, (truely worthy to be maruelled at,) the which she hath giuen to euery liuing beast. There is not one found that excēdeth this birde, commonly seene in *America*, named of the wilde men *Carinde*, decked with so pleasant and faire fethers, that it is not possible for no man but to wonder at the like worke. This birde excēdeth not the greatnesse of a Crowe, and his fethers from the belly to the throte, is as yelloe as fine gold: y wings and the taile, which are very long, are of the coloure of fine Azure. To the likenesse of this bird, there is another sounde of his greatnesse, but differing in coloure, for instead of hauing the best fethers yelloe, this hath them as red as pure scarlet coloure, and the rest Azure. These birds are a kinde of Parats, and of like forme as well in head and bil, as in faete. The wilde men of the Countrey sell them deere, for that thre or foure times a yeare, they plucke their fethers for to make hats, garnishe bucklers, swordes of woodde, and other things requisite, the which they doe commonly. The saide birdes are so priuie, that all the day they will sit vpon the trees, rounde about the wilde mennes lodgings. And when the night cometh, these birdes withdrawe them, some into the houses, and

The description of *Carinde*, a birde of excellent beauty.

L. iij.

some

The newe founde Worlde

Aiouroub a
greene birde.

Marganas.

Who it was
that first caged
birdes.

Great plenty of
Popengayes in
America.

some into the Woodes, but they faile not to retourne
the next morow, even as our priue or tame Doves
or Pigeons, that will neaſtle in houſes. They haue
diuers other kindes of Popengayes differing in Fe-
thers the one from the other. There is one kinde more
greener than thoſe that are brought into oure Coun-
tre, the which they name *Aiouroub*, others hauing
on their heades blew fethers, others all greene, the
which the wilde men doe name *Marganas*: there are
none found gray as in *Ginney*, and in high *Africa*.
The *Americanes* keepe all theſe birdes in their lod-
gings, but they are not taught to ſpeake, as they are
with vs, I meane being made priue when they are
yong, according to the cuſtome of our elders, as
Plinie ſhelweth in the tenth booke of his naturall Hi-
ſtorie ſpeaking of birds, where he affirmeth that Stra-
bo was the firſt that put birds into Cages, the which
before had libertie to goe and come. The women in
like maner nouriſhe ſome, the which they ſette ſuche
ſtoze by, that they call them their friends. Further-
more our *Americanes* doe learne theſe birdes in their
language to aſke for meale made of rootes. But they
teache them moſt commonly to ſay and profer, that
they muſt goe a warfare againſt their enemies, for
to take them, and for to eate them, and other things.
They will for no good giue them fruite to eate, nei-
ther great nor little, for they ſay that it engendreth a
wozme that pierceth their heart. There is a multi-
tude of other Popengayes that are in the woodes, of
the which they kill a great many with their arrowes
for to eate, and they make their neſts in the toppes of
trees, for feare of ſtinging beaſtes.

The

The time hath bene, that these birdes were not knowne to the auncient *Romaines*, and other Countreys of *Europe*, but even since as some doe witnesse, that Alexander the great, sent his lieutenant Onesecritus into the Island of *Tabroa*, who brought from thence a certaine number, and since they multiplied so wel, as well in the East countrey as in *Italie*, and chiefly at *Rome*, as Columella sayeth in his thirde booke, of the sayings of the elders, that Marcus Portius Cato, (of whome the life and Doctrine was an example to all *Rome*), as he felte him selfe flandered, sayd on a day to the Senate.

O Fathers overseene, O vicked Rome, I know not I, to vvhat dayes vve are false, seing that I see in Rome such dissolute living, that is: for men to beare Popengayes on their handes, and to see the vvomen norishe in their deliciousnesse, little dogges.

The exclamation of Marcus Cato, against the abuses of his time.

Well, let vs returne to our birdes, that are founde there of an other kinde, and more straunger, as that birde named *Foucan*, of the which we haue befoze spoken, all differing from the coloure of those of oure *Himisperic*, as may be knowne by these befoze rehearsed, and of many others, of which I haue brought home the bodys garnished with fethers, some yellow, red, gréene, purple, Azure, and of many other colours, the which wer presented to the king as singular things, that was neuer seene with vs in our realme. There resteth now to describe and set forth the certaine other kinde of birdes being rare and straunge. Among the which there is found one kind of the like greatnesse and colour, as litle crowses, saving that befoze their breast, they haue a spot as red as blond, & they are named *Panon*, his bil colored like ashes, which bird liueth with no other thing, then wth a kinde of Palma

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Ierahuna, a
kind of Palme.

Quiapian a
birde.

Annon a bird.

Another kinde
of birde.

Hinourah a
tree.

Gouanbuch, a
bird very litle.

Palme named *Ierahuna*, there are another kinde found like to oure *Merlions*, as redde as *Dragons* blood, the which in their language they name *Quiapian*, there are another kinde of the greatnesse of a litle *Munkey*, a birde so named, the which is all blacke, living after a straunge manner. When he is ful with *Ants*, and another litle worme that he eateth, he wil flie to some litle tree, and there wil flutter from one braunch to another without ceasing: the wilde men name it *Annon*. Among al the rest of the birdes that are there to be seene, there is found another kinde that the wilde men will not by no meanes kill nor hurt: this birde hath hir voyce very pittifull, and these poore men say, that hir song causeth them to remember their friends that be dead, thinking that this birde is sent by them, bringing to them good happe and fortune, and naughty lucke to their enemies. This bird is no bigger than a stocke *Doue*, being coloured like to albes, and living with a kinde of fruit, of a tree that they name *Hinourah*. I will not yet forget another birde named *Gouanbuch*, the which is no bigger than a great *Flie*, the which for all that it is litle, is so faire to see too, that it is impossible to see a fairer: his bill is somewhat long and slender, and his colour grapish, and althoughe to my iudgement it is the least birde living vnder the skye, nevertheless it singeth very well, and pleasant to heare. I omit here the water birdes, as well of the freshe water, as of the salte, which are all variable to those that are in our Countrey, as well in proportion of body, as diversitie of fethers. I doubt not Reader, but those that have written of the kindes and properties of *Birdes*, will finde these things very straunge that I haue rehearsed, but without shame it may be reputed to their ignorance, being

being ignorant of these *West* partes, and also the small knowledge that they had of strange things. This therefore shall suffice thee which I have truly gathered of the strange birdes that are in *America*, or *Fraunce* *Antartike*, for the tyme that we dyd there remayne.

Of Veneson and wilde beastes that these wilde men take Cap. 49.

Thinke it necessarie gentle Reader, seeing that I have treated of strange Fowles, somewhat to speke as touching the wilde beastes that are founde in the woodes, and hills of *America*, and also to shewe how the inhabitants of the countrey take them for their nourishment.

I remember that I have sayde in some place, that they nourish no domesticall beastes, but there are in the woodes greate quantitie of wilde beastes, as Hartes, Hyndes, wilde Bores and others. When these beastes straye abroad to seeke their lining, they will make a deepe hole couered over with leaues, in the place where the beaste doth most frequent, the which is made so cunningly that with greafe payne shall he escape. And they wil take him alive or kill him in that hole sometymes with their arrowes. The wilde Bore semeth to me more dangerous, he is altogether lyke to the wilde Bores in *Fraunce*, but more fiercer and more dangerous, and hath the tooth more longer and more apparant: he is altogether blacke and without taylor, moreover he beareth a bent on his backe lyke to a sworde fish. This wilde Bore will make a fearful noyse, also ye shall here his teeth make a noise together when he is feeding or otherwise: the wilde men on a tyme brought vs one bounde, the which notwithstanding being escaped in our presence: the Harte and the Hynde

How the
Americas take
wilde beastes.

The wilde
Bore of Ame-
rica.

A. b.

haue

The newe founde Worlde

The Harte of
America.

The property
of a Harts horn

A fond opinio
of the wilde
men.

have not their beare so smoth and even, as with us, but more rougher and longer, the Hartes have their hornes more shorte than oures, the wilde men set much by these hornes, for bicause that after they have pierced their childrens lippe, they put most commonly into the hole a piece of Hartes horne for to increase it, thinking that therein is no poyson nor danger, but to the contrarie, it letteth and kepeth that at that place of the lippe there will engender no euill. Plinie sheweth that a Hartes horne, is a remedie against poyson. Also Whisitions put thereof among Medicins that are cordiall, as a comforte to the stomacke, as Juozie and others: the smoke of this horne burned hath power to drive awaye Serpentes. Some will say, that the Harte hath every yeaere newe hornes, and casteth hir olde ones, and when he is without his hornes, he hideth himselfe. The elders have taken it for an yll signe for a man, to meete a Deare, or a Hare, but we thinke the contrarie: also the same superstition is foolish and repugnant to our Religion. The Turkes and Arabians, are at this day in that error. To this purpose; if our wilde men take an opinion he thinketh it true and it shalbe harde to perswade them the contrarie, the which is, having taken a Buck or a Doe, they dare not beare it into their houses, before that they have cut of the haunches and the legs behinde, thinking that if they shoulde beare it with the foure quarters, it woulde take from them and from their children the meane to take their enemies in running, beside many other foolish opinions, whereof their head is full. They have no other assurance thereof, but that their greate Charaibe sheweth them so, as their Pages and false Seducers doe affirme. They will dresse their Menison by peeces, but with the skinne, and after it is ynough it shall be distributed to every

every household, that inhabite vnder one rouse alto-
 gether, as schollers in colledges, they will neuer eate the
 flesh of no rauening beaste, or that doeth fede on vn-
 cleane things, be he neuer so priue, but they will not
 force to kepe priue such a beaste, as one which they
 name *Coary*, as greate as a Fore, hauing the mofell
 a fote long, blacke like a Wolfe, and little lyke the
 mofell of a Ratte, hir heare rough, a slender tayle
 lyke to the tayle of a wilde Cat, spotted white and
 blacke, hauing eares lyke a Fore. This is a rauen-
 nous beaste, and lyueth of praye or spoyle, about the
 water side. Furthermore there is founde kinde
 of Fesantes, as greate as a Capon, but blacke sethe
 red, onely the heade which is graye, hauing a little red
 combe, hanging lyke a Turkie Henne and redde
 fete. Also there are Partriges, named in their lan-
 guage *Macouacanna*, that are greater than oures.
 Also there is founde in *America*, greate quantitie of
 those beastes which they name *Tapihire*, the whiche
 is much desired for his deformatie. Also the wilde men
 folowe them at the chase, not onely for the flesh whiche
 is very good, but also for the skin, with the whiche
 they make bucklers that they vse in the warres, and
 the skinn of this beaste is so strong and tough that a
 Crosbow can skant pierce it, and they take them as they
 doe the Harte or the wilde Boze, of the which we
 spake euen nowe. These beastes are of the height
 of a greate Ass, but they haue a greater necke, and the
 heade lyke the heade of a yong Bull of a yere olde, the
 teeth sharpe and cutting, neuertheless he is not dange-
 rous. When he is chased, he maketh no other res-
 sence, but to flee away, seeking some conueniente place
 for to hyde hir, running more swifter than a Harte,
 he

The descriptio
 of Coary a
 strange beaste.

A kinde of
 Fesantes.

Tapihire a
 beaste.

The descriptio
 of Tapihire.

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A kinde of
strange fish.

He hath no tayle, but a very little one of a finger length, the which is without haire, & of such beasts without tayle there are found a great nūber, the hath clouen fete, with a very long hozne almost as much before as behinde, his beare is browne colour lyke some Mules and Dren in our countrey. And for this cause the Christians that are there, name such beasts *Kine*, not differing much from *Kine*, saving onely the wanteth hoznes: and truely to my seeming it is as lyke an *Ass* as a *Cow*. For there are fewe beasts of diuers kindes that be lyke in al pointes, without some greate difference. As also fishes that we haue sene in the sea on the coaste of *America*, one among the others had the head like a *Calf*, and the body slender. So that in this ye maye see the industrie of nature, that hath altered the beasts according to the diuersitie of their kindes, as wel on the lande as on the water.

Hyuourahc a
tree.

Of a tree named *Hyuourahc*.
Cap. 50.
I will not by no meanes leaue out for his excellencie and secretnesse, a tree named of the wilde men *Hyuourahc*, which is as much to say as rare a new. This tree is of a highe stature, hauing the barke shining lyke silver, and within halfe redde. It hath almost the taaste of salt, the which I haue many tymes tasted, the barke of this tree hath a maruelous propertie among al others: also it is in such reputation among the wilde men, as the woode *Gaiac*: also some think it to be very *Gaiac*, & which I denie, for it is not to the purpose, that all that hath the like propertie that *Gaiac* hath, is *Gaiac*. Notwithstanding it serueth in stede of *Gaiac* to the Christians, for the wilde men are not so subiect to this common disease, of & which we

We wil speake in another place moze at large: the maner to vse it is this, they take a quantitie of the barcke, the which giueth milke when it is separated from the woode, the which being cut in little pæces, they make it to boyle in water the space of thre or foure houres, till that the colour be changed lyke claret wyne, & of this they drinke the space of fiften or twentie dayes continually, making or keping a little diet, which helpeth well as I do vnderstande. And the sayd barcke is not onely good for the sayd affection, but to all diseases for to bring out ill humors, of the which in lyke maner vse our *Americans* in their diseases: and besides, this drinke is pleasant to drinke in your full health. Another singular thing there is in this tree bearing fruite of the greatnesse of a little prune, as yellow as fine Angell Bolde. And within it, is a little nut very pleasant and swet, being good for sicke folke to digest. But another thing is peradventure strange and almost incredible to those that haue not sene it, that is, that it beareth not fruite, but from fiften yeare to fiften yeare: some woulde haue made me beleue, from twentie yeare to twentie. But I hearde the contrary, being sufficiently enformed of the ancient people of the countrey. I haue caused them to shewe me one, and he that shewed it me, sayde that in his lyfe tyme, he had eaten but thre or foure tymes of the fruit. I remember of the good fruit of the tree named *Loth*, of which the fruit is so pleasant, as Homer sheweth, that after that Scipions men had tasted, they forced not but forgot to returne to their shippes to eate any other meates or frutes. Furthermoze there are trees that beare *Cassa*, but it is not so excellent as that of *Arabia* and of *Egypt*.

The vse of
the barcke of
this tree.

The excellency
of the frute of
this tree.

Loth in Ho-
mer.

The newe founde Worlde

Of a tree named Vhebechason and of the
hony Bees that frequent it.

Cap. 51.

The descriptiō
of a tree na-
med Vhebecha-
son.

Two kinde of
honey Bees.

Hira honcy
Bees.

Going on a day vnto a village distant from the place
whereas was our remayning a ten leagues, being
in my company five wilde men, and a Christian to
interpzet, I was myndefull to beholde on all sides the
trees, of the which there were diuers sortes, among the
which I stayed to beholde that of the which I minde to
speake, the which to see to, woulde be iudged to be an ar-
tificiall worke, and not of nature. This tree is very
hye the bzaunches passing one with in another, the leafe
like the leafe of a Colwort, euery bzaunche laden with
his fruite, the which is a fote long. Therefore asking
one of the company, what kynde of fruite it was, he shew-
ed me and byd me beholde a company of flies or honey
Bees about the same fruite, the which then was greene,
with the which these honey Bees doe lyue and nourish
them selues, of the which Bees there were a greate num-
ber in a hole that was in the tree, whereas they made
honey and ware. There is two kyndes of the honey
Bees, one kynde are as greate as oures, the which com-
meth not onely but of good smelling floures, also they
honey is very good, but their ware not so yellow as
oures: there is another kinde halfe so greate as the o-
thers, their honey is better than the others, and the wilde
men name them *Hira*, they lyue not with the others food,
which to my iudgemente maketh their ware to be as
blacke as coales, and they make greate plenty, specially
neare to the Ryuer of *Vasses* and of *Plate*: there is also
found

founde a little beaste named *Hyrat*, which is as much to say as a honey beaste, for that this beaste seeketh but all partes of this tree for to eat the honey that these flies make. This beaste is fauney, and as greate as a Cat, and knoweth the meane to drawe out the honey with his pawes, without touching the flies, nor they hym. This honey is much esteemed in that countrey for bicause that the wilde men giue thereof to their sicke people, mixed with meale, that they vse to make of rootes: as for the ware, they put it to no vse, but to make their fethers holde together about there heade, or else they occupye it about their greate canes, in the which they put their fethers (the which) is the beste and chiefest treasure that these *Americans* haue.

Hirat a beaste

The vsage of honey much commended of diuers people.

The aunciente *Arabians* and *Egyptians*, dyd vse to minister vnto the sicke, honey, more than any other medicine, as *Plinie* witnesseth. The wilde men that inhabit about the Riuer of *Marignam*, eat almost no other meate but honey, with certayne boyled rootes, the whiche honey in those parties droppeth downe from the trees and rockes, as *Manna* from Heauen (the which) vnto these Barbarous men is a good sustenance. To this agreeth very wel *Lactantius* in his firste booke of *Deuine Institutions* (as farre as I can remember) that *Melissus* King of *Creta*, the which did firste sacrifice vnto the Goddess, had two daughters, *Amalthea* and *Melissa*, the which did nourish or feede *Iupiter* with goates milke, when he was a childe, and also with honey. So that the people of *Creta*, seeing and perceiuing that honey was a good sustenance, beganne therewith to feede theyr children. The whiche thing hath caused this argumente amongst the Poetes, to say that honey Bees dyd flye into *Iupiters* mouth. The whiche also being known

Melissus King of *Creta*.

Why the Poets haue fayned that the honey Bees flied into *Iupiters* mouth.

08 *The newe founde Worlde*

Red gumme.

knowne of Solon, did permit that they might transport al kinde of fruit out of the citie of *Athens* and many other victuals, except honey. Likewise the *Turckes* haue honey in as great estimation as is possible, thinking after this life that they shall goe into some pleasant places replenished with al kinde of sustenance, and chiefly of honey, the which opinion is fantasticali and foolish. Now to returne to our former tree, it is greatly frequented of these flies or honey bees, although that the fruite is not good to eate as many others are in that countrey, for bicause that it cometh not to his ripenesse, but is eaten of these honey bees as farre as I can perceiue. Moreouer this tree bringeth forth a red gumme, good for many things, as they knowe wel how to vse it.

Of a strange beaste named Haut.

Cap. 52.

America not
knowne of the
ancient writers.

ARistotle and many others since his tyme haue with al their diligence and industrie enforced themselves to finde out the nature of Beasts, Trees, Hearbes, and other naturall things. Notwithstanding it doeth appeare by their writings that they neuer had intelligence of *America*, for that it was not discovered before (nor in their tyme) neuerthelesse their writing hath giuen vs some comforte and contentation. Wherefore if we set out here and shewe of those that are vnto vs strange and vnknown, I trust it will not be taken in il parte, but to the contrary I truste it will bring some contentation to the Reader, that loueth to heare of rare and singular things, the which nature wil not shal be common to euery countrey. This beaste for to be short, is asmuch disformed as is possible, and almoste vncredible to those that haue not
sena

Cæne hir. They name hir Hau. or Hauthy of the great-
 nesse of a greates Hunky of *Africa*, hauing a great
 belly, and the head almost in propoztion of a Childes
 head. She being take, casteth out sighes lyke a Chyld
 feeling payne, hir skyn colozed lyke ashes, and rough
 lyke a litle Beare, hauing on each paw thre nayles or
 claws, a foure fingers long, and made lyke the fyn of
 a Carpe, with the which she climeth on Trees, abyding
 there moze than on the ground. Hir tayle is thre fin-
 gers long, with lyttel heare thereon. Another thing
 there is worthy of memozy, that this straunge beast
 was neuer seene eating, for the wyld men of the cou-
 try haue watched hir to see if she would fede, but all
 was in vayne, as they them selues haue shewed me.
 By sides this I would neuer haue beleued it if I had
 not proued it, for a captaine of *Normandy*, and the Cap-
 taine *Mognenylle*, bozne in *Picardy*, walking on a tyme
 in the great thicke woods, dyd shote with a Handgunne
 at two of these beastes, which were in the top of a
 tree, so that they fell bothe to the ground, the one soze
 hurt, & the other onely amased or astounded, the which
 was giuen to me for a present, so it was well kept the
 space of. xxvj. daies, and in the meane tyme it would
 neuer eat nor drinke, but always at one estate, but in
 the ende it was strangled by certaine Doggs that we
 brought thither: some thinke that this beast lyueth
 onely with leaues of a certaine Tree named in their
 language *Amahut*, this Tree is the highest Tree in
 that countrie, bearing leaues very small and thin: and
 for that this beast is commonly in this Tree, she is na-
 med *Hant*. Furthermore this beast is very louing to
 man, when she is tame, coueting to be always on his
 shoulders, as if hir nature were to remayne on high
 places.

The descriptio
 of a beast na-
 med Hauthy.

The newe founde world

Chamellion.

The wonder-
full workes of
Nature.

places, the which doings the wylde men of the countrey cannot abyde for that they are wicked, for this beast hath very sharpe clawes, and longer than the clawes of a Lyon, or any other beast that euer I saw. To these wonders I haue seene by experience certain Chameleons in *Constantinople*, that liued only with the ayre. And by this I knew it was of a truthe, that the wylde men shewed me as touching this beast: mozeouer if that this beast be abroade in the greatest raine that is, yet she will be always as drie as before. By this ye may see the wonderfull workes of nature, how that she can make things strange, great, incomprehensible, and wonderfull to mans iudgement. Therefore it is a thing impertinent, to seke out the cause & reason, as many daily go aboute to doe. For this is a very secret of nature, & knowledge whereof is reserved and kept to the onely creator: also of many others that might be here alleadged, but for that it is not my argument, I omit it for to finish the rest.

How these *Americans* kyndle Fyer: of their opinion of the drowning of the World, and of their Yron works.

Cap. 53.

Now I haue shewed you of some singular places and unknowne beastes not onely to vs, but as I think to all the world, for that this countrey was neuer knowne nor discovered but of late daies, being minded to make an ende of this discourse of *America*, I will shew you the straunge maner and practise that these barbarous people vse to get fyre, as well as we doe with a flint stone and a tinder bore, the which in-
uens

uention truely is celestial, giuen by diuine prouidence to man for his necessitie. Now these wilde men haue another meane, almost vncredible to get fire, greatly differing from our vse, that smite a flynt stone with an Iron. And ye must note, that they vse customably fire for their necessities as we doe, & rather more, for to resist the wicked spirit that tormenteth them, for the which cause they neuer lye downe in what place so euer they be, but that they haue first fire lighted by their beds side. And therefore aswell in their houses or other where, be it in the forest or in the fieldes, whereas they are constrained to remaine a long time, as when they go a warfare or hunte for Venison, they beare commonly with them their instrumentes to make fire. Therefore they will take two stickes vnequal, the one which is the least shalbe a two fote long or thereabout, made of a certaine drie wood, hauing a rinde or pith, the other somewhat more longer. He that will make fire, will lay the lesser sticke downe on y ground pierced through y middell, y which he holding with his fete, wil put the ende of the other sticke into the hole that is in the other, with a littell cotton and dried leaues, then with turning of the stick, there engendzeth such a heate, that the leaues and cotton begin to burne, so that by this meanes they light fire, the which in their language they name *Thata*, and the smoke *Thatatyn*: and this maner or way to make fire so subtilly, they say came by a great *Charaibe*, more than a *Prophete*, the which taught it to their Elders, with other things also, of which they before had no intelligēce or knowledge. I know wel there are many fables, as touching y inuention of fire. Some say y certaine pastozs or shepherds were y first y inuēted to

The maner of the wyld men to get Fyre.

Thata.
Thatatia.

The first in-
uētiō of Fyre.

M.y,

make

The newe founde world

Vulcan inuen-
tor of Fyer.

The opinion
of the wylde
men against
a deluge.

How the wild
men do num-
ber.

make fire, after the maner that these wilde men vse,
with certaine wood, being destitute of Iron and flint
stone. By this we may evidently know, fier commeth
neither of stone nor Iron, as Aphrodisius disputeth in
his pobleantes. Dioderus writeth, y^e Vulcan was y^e first
inuentor of fier, the which for this respect was elected
King by the Egyptians. Also the wylde men are almost
of this opinion, the which befoze this inuention of fir-
er, did eate their meates dzed in the Sunne. And this
knowledge was brought to them, as I haue befoze
shewed, by a great Charaibe, one night in their slepe
after a great deluge of waters, (the which) they main-
taine to haue ben in times past, although they haue
not memorzall by writting, but onely from age to age,
so that they wil beare in memory things foure or fve
hundzeth yeares past, the which is to be maruelled at.
And by this meanes they are very curious to teach &
instruct their Childzen things done and past, which
are worthy of memory. The auncient men after their
slepe in the night, doe no other thing but declare
auncient stozies to the young men, so that to heare
them, you will say they are Preachers or Readers of
Lectures: now say they, the water was so exceeding
great in this Deluge, that it couered the highest mou-
taines in that countrey, so that all the people were
drowned, the which they tell of a truthe, and beleue
as stedfastly as we doe, that which was in Noes time,
that is read of in holy Scripture. Neuerthelesse it is
easy for them to sayle, considering they know nothing
but by memory, and as they heaue heard sayd of theyz
Fathers. Also they number by stones or other lyke
things, for otherwise they cannot number, but onely
to fve, and they count y^e moneths by y^e Mones, (as we
haue

haue before made some mention) saying it is so many
 Moones since I was borne, and so many Moones since
 the Deluge was, the which tyme faithfully con-
 sidered, cometh to a five hundred yeares. They
 affirme and stily stande in opinion of their Deluge.
 And if ye say the contrary, they wil efforce by certain
 arguments to sustaine the contrary. They say after
 that the waters were gon back & retired, there came
 a great *Charaibe*, the greatest that euer was among
 them, that brought thither a people from a far coun-
 trey, that people being naked as they are at this day,
 the which hath since so multiplied, that of them they
 say they are descended. It seemeth to me not repug-
 nant to reason, that there hath ben countreys drowned
 since Noes time, (throughtout the whole world) but se-
 ing we haue none but that the holy Scripture shew-
 weth, I will let it passe. Therefore let vs returne to
 these wilde mens fire, the which they vse for many
 things, to roast and seeth their meates, to burne downe
 Trees, vntill that they founde since the meanes to cut
 wood with stones, and now of late days with Iron,
 the which they haue learned of the Christians that
 haue gon thither. I doubt not that *Europa*, and other
 countreys haue ben without Iron. But *Plinie* writeth
 in the seventh booke of his naturall history, that *Deda-*
lus was the first inuenter of iron work, or forge, with
 the which he forged him selfe a wedge, an axe, a saw, &
 nayles. Notwithstanding *Quid* in the eight booke of
 his *Metamorphosis*, saith, that one named *Pedris*, of the
 kindred of *Dedalus*, inuented a saw like to the finne of
 a fishe. And of that kinde of fishe (passing at our return
 vnder the Equinoctiall lyne,) we tooke one that had the
 synne vpon y back, aboue a fote long. Therefore these

The original
 of these Ame-
 ricans.

How the wild
 men did first
 vse to cut
 wood.

Dedalus the
 first inuenter
 of a Forge.
Pedris inuen-
 ter of the Saw
 A kinde of
 Fish.

¶.ij.

wylde

The newe founde world

wylde men desiring y^e vse of yron worke of late days,
for to serue their necessities, haue learned to forge,
being first instructed by Christians.

Of the Ryuer of Vases, likewise of certaine
beastes that are found thereabout.

And of the land named
Morpion. Cap. 54.

The lyeng of
the Ryuer of
Vases.

This Riuer of Vases, being there so much esteemed
as *Charanta Loyre*, or the Riuer of Sayne, being
twenty five leagues from *Ienaria*, where we did re-
maine, and where as at this day doe inhabit French-
men, is much frequented, aswell for the habundance
of good fish, as for the nauigation and other things
necessarie. This floud watereth a great countrey, as-
well the hylls, as the plaine. In the which is founde a
certaine Wyne of Golde, the which bringeth no great
profit to the owner, for bicause that by the fire, it con-
sumeth almost all into smoke. There about are many
Rocks, and likewise in many other places of *Ameri-
ca*, the which beareth great quantitie of wedges, shi-
ning like fine Golde, but not so fine as those of the
East countrey, also other littell shining stones. There
are founde no Rubies, Diamonds, nor other riche
stones: besides this, there is great plentie of *Parbell*
and *Jasper* stones. And in the sayed place I hope may
be founde Wynes either of Golde, or Silver, the
which as yet we dare not vnder take, bicause the en-
emies are neare hand. In those hylls are seene rauishing
beasts, as *Lybards*, wilde Stags, but no *Lyons*, nor
Wolues

Colours. There is also another kynde of beast that the inhabitants name *Cacuyeu*, hauing a beard on the chin lyke a Goate. This beast is greatly inclined to lechery. Also there is founde another kynde of yellow beast named *Sagauus*, not onely in this place, but in other places, y^e wyld men chase them for to eate them. And if they perceiue that they are followed, they wil get their young ones on their necks, and runne their ways. Of the former beasts there are grey and black ones in *Barbaria*, and at *Peru*, lyke to the colour of a Fox. There are found no Apes as in *Africa*, but to the contrary, there are founde great number of *Tattons*, that are beasts armed, of the which some are of the greatnesse and height of a great pigge, the others lesse, and this much will I say by the way, their flesh is tender and pleasant for to eate. As touching the people of that countrey, they are more warrellyke than in any other place of *America*, bicause they border their enemies, the which forceth them to excercise the feats of warre. Their King in their language is named *Quo-niambee*, the most feared and redouted that is in all the countrey, and so is he martial and a worthy warrier. And I think that neuer *Menelaus* King and guider of the *Grecians* Army, was euer so feared nor redouted of the *Troyans*, as this King is of his enemies. The *Portingalls*, feare him aboue all others, for he hath caused many of them to die. We shall see his palace, which is a lodging made of purpose, but yet like to y^e others, hanged without rounde aboute with *Portingalls* heads. For it is the custome to cary away the heads of their enemies, and to hang them at their lodgings. This King hauing knowlege of our comming, came straightways to see vs at the place where we were, & there

Cacuyeu

Sagauus a
beast.

Tatton a beast.

Quo-niambee
a King redou-
ted.

Portingalls
heads

Portingalls

there

The newe founde world

Peroes.

Thomas

How many
it is to bee
thought that
Iulius Caesar
hath slaine in
his battailes.

there remained the space of eightene dayes, occupying
the most parte of the tyme, specially thre houres, to
recite and tell his victories and noble actes against his
enimies. Moreover, threating the *Portingals*, with
certaine iestes and countenances, whome he named
in their language *Peroes*. This king is the most renou-
med of all the countrey, his village & land is great: for-
tified all about with earth, planting therein certaine
peces of Artillary, as Fauconnets, that he hath won
from the *Portingales*. As touching townes & houses of
stone, there is none, but as I sayd befoze, they haue lod-
gings very long & broade, the which at the beginning
was not had, for the people that then were, did so little
esteme to be in sauegard, y they forced not for walled
Townes, nor strong holdes, but they wandered a-
broade, as doe the wilde beastes, without hauing any
certaine place for to take their rest, but they rested the
euen in that place where the night ouertooke them,
without feare of any theues, y which the *Americans*
doe not though they be very wyld. Now to conclude,
this King of whome we speake, thinketh him selfe ve-
ry great, & hath nothing else to rehearse, but his great-
nesse, reputing it a great glozy & honoz, to haue made
to die many people, and to haue eaten them by and by,
yea to the number of fve thousand as he sayd. I can
not remember that there hath ben the lyke inhumani-
tie, as is in this people. Plinie sheweth that Iulius
Caesar in his battailes as it is iudged, hath slaine nintie
two thousand & eleuen hundzeth men. And there are
shewed of many other warres & great slaughters, but
they haue not eaten one another. Now to our pur-
pose: this King and his subiects are in continual warre
with

with the *Portingalles* of *Morpion*, and with the wyld
men of the countrey. *Morpion* is a place bending to-
wards the Riuer of *Plate*, or to the straight of *Mag-*
nellan, distant from the lyne twenty six degrees, being
subiect to the *Portingales*, so that the King of *Portingale*
hath there a Lieutenant generall, with a great num-
ber of people of all estates, and slaues, whereas they
behaue them selues so well, that there commeth from
thence great profit to the King of *Portingale*. At the
beginning they began to plant great quantitie of
Canes to make Sugar. But since they haue not great-
ly trauailed therein, but haue occupied them selues to
a better worke, since that they haue found out Mines
of Silver. This place hath greafe quantitie of good
fruite, with the which they make Conserues, after
their maner, and chiefly of a fruite named *Nauas*.
Among these Trees and frutes, I will rehearse one
named in their language *Cochine*, bearing fruite as
great as *Pompon*, the leaues lyke to a Baye tree, the
fruit made lyke an Estruge egge, it is not good to eate,
but pleasant to beholde when the tree is ful. The wyld
men (besyde that they make thereof vessels or cups to
drinke in,) they make a certaine mistery as straunge
as is possible. After that this fruit is hollow, they fyll
it with certaine graines of *Myll*, or such lyke, then
with a stick hauing one ende in the ground, the other
ende coming thorough, being decked all ouer with
fayre fethers, will kepe euery houlholde after this
sort in their house two or thre of them with great re-
uerence, thincking these poore idolaters in handling
and sounding this fruite, that their *Toupan* speaketh
vnto them, and that by this meanes they haue re-
uellation of all, by the meanes of their Prophets,

The discrip-
tion of the land
of Morpion.

The fruitful-
nesse of Mor-
pion.

Nauas.

so that they esteeme and thinke therein to be some deuinitie. And they worship no other thing sensible, but this instrument that soundeth when it is handled. And for a rare and straunge thing I brought one of them home, the which I got secretly from one, with many skinnes of Birdes of diuerse colours, of the which I made present to Monsyer Nicolas of Nicolay, the Kings Geographer, a wittie man, and a louer, not onely of the antiquitie, but also of all vertuous things. And synce he shewed them to the King, being at Paris, in his house, who came of purpose to see the booke that he caused to be printed of the Caste partes, and he shewed mee, that the King tooke great pleasure to see such things for that they were vntyll then vnknewen. Moreover there is plentie of Oranges, Citrons, Canes of Sugar. To bee short, this place is very pleasaunt. There is also a Ryuer not very great, whereas there are founde little Pearles, and great store of Fylhe, chiefly of one kynde, the which they call *Pirapouchy*, which is as much to say as naughty Fylhe: it is maruellously disformed, breeding or ingendring on the backe of a dogge Fylhe, and being young followeth hir as his principall tutor. Furthermoze in this place of *Morpion*, the which is inhabited by the *Portingalls*, are now nourished many domesticall beasts, the which the sayd *Portingalls* haue brought thether, the which enrytcheth greatly, and setteth out the countrey, besyde his naturall excellencie, and husbandry, the which is dayly moze and moze excercised.

Of

Of the Ryuer of Platte, and the countrey
adiacent. Cap. 55.

Seeing that we are so farre in talke, I thinke it good
to speake a word or twaine by the way of this faire
floude of *America*, the which the Spaniards haue na-
med *Platte*, either for his largenesse, or for his Mines
of Silver that are founde hard by, the which in their
language they name *Platte*. The wyld men of the
countrey name it *Paranagacy*, which is as much to say,
as Sea, or great congregation of water. This Riuer
containeth of largenesse, twenty six leagues, being
beyond the lyne, five degrees, and distant from *Caape*
Saint Augustine, six hundredeth and seventy leagues.
I thinke that name of *Platte*, hath ben given by those
that first did discover it, for the reason before shewed.
Also at their first arrivall thether they received a
marvellous ioye, thincking that this ryuer so large,
hadde ben the straight of *Magellan*, the which they
sought for to passe on the other syde of *America*,
neverthelesse knowing the veritie of the thing, they
delibered to sette foote on lande, the which they dyd.
The wyld men of the countrey were marvellously
amazed, hauing neuer scene Christian before so to as-
horde their Lynettes. But by succession of tyme, the
Spaniards acquainted them with the wyld men, allu-
ring them by giftes and otherwise, so that in view-
ing the Countrey, they founde many Mines of
Silver, and after that they hadde thus viewed
the Countrey, and marked the place verie well, then
they

The riuer of
Platte, & why
it is so named.

The first voy-
age attempted
by the Spany-
ards to the Ri-
uer of Platte.

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The seconde
voyage.

To report
what the
Spaniards

A slaughter of
Spaniards.

The first
voyage
to the
new world
in the
year 1492

The third
voyage.

The fourth
voyage.

The policie of
Captaine Ar-
rual.

they retourned hauing loden their ships with *W2asill*.
 With in a short time after they made redy three great
 shippes with men and munitions for to retorne, be-
 ing couetous of the Mines, and being aryued at the
 same place where befoze they had ben, they prepared
 their skiffes for to take land. First y Captaine, hauing
 with him foure score Souldiers, for to withstande the
 wylde men of the countrey, if that they had made a-
 ny insurrection. But the wylde men at their arriual
 fled heere and there of purpose, to catch the Spaniards
 in their danger, so that when they were landed, there
 came vpon them three or foure hundzeth of the wylde
 men, which in their fury and rage lyke hungry Lyons,
 they kylled and deuoured, as their custom and maner
 is, and after ward they shewed their bones, legges and
 armes, vnto the rest of the Spaniards that were in
 their Ships, threatening them with the lyke, if that
 they dyd descend on lande: the which things were
 shewed to me by a Spaniard that was in one of the
 shippes. Also the wylde men of the countrey wil shew
 thereof, as a thing worthy of memory, when it is in
 their myndes. After this, the Spaniards returned a-
 gaine thether with a bande of two thousande men,
 with other shippes, but for bicause that they were af-
 flicted with sicknesse, they could attempt nothing. But
 afterwarde the Captaine Arual, in Anno. 1541. hauing
 with him onely two hundzeth men, made a voyage
 thither, hauing also with him a fiftie Horses, where-
 with he vled such policie, that he made the wylde men
 of the countrey afrayde, which thought that these
 Horses hadde ben deuouring beastes, (for to them
 they were unknowne,) this being done, hee caused
 his men to bee armed with bryght shining Armour,
 hauing

having painted vpon their Harnies many dreadfull Images, as heads of Lyons, Leopards, Beares, Wolves, and such like, with their mouthes gaping, & figures of horned deuils, y^e which sight did so affraie y^e wilde inhabitants of the countrey, y^e they fled away, & by this meanes they were driuen out of theyr countrey, so that the *Spaniards* remained there Lordes and Maisters, beside many other lands adiacent, that since they haue conquered euen to *Molukes* in the Ocean, to the West of the other coast of *America*, so that at this day they haue in possession a great Deale of lande about this sayre Riuer whereas they haue builded Townes & holds. And some of the wylde men adiacēt, are reconciled with them, and become Chzistians. True it is that about a hundzeth leagues beyōnd, there are other wylde men that make warre with them, being stoute men and of great stature, almost like Gyants. And they liue with littell other fode than humane fleshe as the *Canibals*. This kinde of people go so swyftly on foote, that they will easely take wilde beastes in their chase: they liue longer than any of the other wilde men doe, as a hundzeth and fiftie yeares, and the other lesse, they are very prone and subiect to that damnable sinne of lecherie, haynous befoze God, the which I omit, not onely for the respect of this countrey of *America*, but also many others. These Giants make warre aswell with the *Spaniards* as the wilde men about them. Now to our purpose. This Riuer of *Platte* with the countrey adiacent, is now very riche aswell in Siluer as in stones: this Riuer swelleth or encreaseth certaine daies in the yeare as doeth *Aurelana* that is at *Perou*, and *Nyll* in *Egypt*. At the mouth of this Riuer there are many little Ilands, of the which

Wylde men as
great as Gyants

The richesse
of the coun-
trei about the
riuer of *Platte*.

some

The newe founde world

some are inhabited, the others not: this countrey is very full of Hylls and Mountaines, from the *Caape* S. Mary, unto the white *Caape*, specially that towardes Saint Helenes point, distant from the River. 65. leagues, and from thence to Arnes Govvrides. 30. leagues, then from thence to *Basseas*, to the other land so named because of the great valls that there are. And from *Basseas* to the Abbey of Fonda. 75. leagues. The rest of the countrey hath not ben frequented of christians, extending to the *Caape* Saint Dominik, or *Caape* Blanke, and from thence to the *Promentary* of the eleuen thousand Virgins. 52. degrees and a halfe beyond the Equinoctial, and thereby is the straight of Magellan, of the which we mynde hereafter to speake.

Saricouierne
a daintie beast.

As touching the flatte countrey, it is at this present very fayre, by an infinit number of Gardens, Fountaines and Rivers of swete fresh water, in the which are great plenty of very good Fish. And to the said Rivers, there haunteth a kinde of beast, that the wyldemen name in there language *Saricouiermia*, which is as much to say, as fine or daintie beastes, the which beast remaineth moze in the water than on the land, and is no bigger than a little Cat. The skynne of this beast which is intermedled with gray, white and blacke, is as fine and smooth as veluet, his fete made like the fete of a water Foule. And as for his flesh, it is very pleasant and good for to eate. Moze ouer, in this countrey toward the straight, there are many strange and monstrous beastes, but not so cruell as in *Africa*. And to conclude, this countrey now is brought to so good a fame, that it would not be taken for a strange countrey: for the wyldemen of the countrey haue inuented of late days by the meanes of Christians, artes

artes and sciences very ingeniously, so that they may be a very spectacle to many people of *Asia*, and of our *Europe*, I meane of those that curiously obserue and keepe the damnable law of Mahomet, and other fonde and deuillish Doctrine.

Of the straight of *Magellan*,
and of *Daryen*.
Cap. 56.

Seeing that we are come so neare to this notable place, it shall not be out of the way to write somewhat thereof. Now this straight, called in Greke *Pœidmos*, as the West betwene two landes, named in Greke *Istmas*, a straight or a pointe of lande betwene two waters, as that of *Daryen* confineth *America* toward the South, and there seperateth with an other land discovered but not inhabited, euen as *Gebaltar* doeth *Europe* with *Africa*, and that of *Constantinople* doeth *Europe* with *Asia*, being named the straight of *Magellan*, by his name that first dyd discover it, lyeng The lyeng of
fifty two degrées and a halfe beyonde the Equinoctiall, the straight of
contayning of bredth, two leagues by one only height *Magellan*.
straight East and West, two thousand two hundred leagues from the North to the South, furthermore, from the *Caape* of *Esead*, which is at the entring of the straight, vnto the other South Sea, seventy foure leagues, vntill the first *Caape* or *Promentary*, which is forty degrées. This straight hath ben long time desired and sought, more than two thousand, eight hundred leagues, for to enter by this straight into the Sea of *Magellan*, to attayne to the Ilandes of *Molnques*.
Americus Vestucia, one of the best *Pylots* that
euer

The newe founde world

euver was, hath coasted almoste from *Ireland* vnto the Cape of *Saint Augustin*, by the commaundement of the king of *Portingale* the yeare. 1501. And since another Captaine the yeare. 1534. sayled vnto the Region named of *Gyants*. In this Region betwene the Riuer of *Platte*, and this straight, the inhabitants are very mightie, named in their language *Pategones*, *Giants*, bicause of their high stature, & forme of bodies. They which first discovered this countrey, tooke one of them finely, being twelue foote long, who was so vneasie to holde, that. 25. men had inough to doe about him, and for to kepe him it behoued them to bynde his fete and hands in their shippe, notwithstanding they could not kepe him long alieue, but for sorow & thought (as they saye) he died for hunger. This Region is of lyke temperatnesse as *Canada* and other countries nere to our Pole, and therefore the inhabitants are clothed with the skynne of a certaine beast named in their speach *Su*, which is as much to say, as *Water*, for bicause (to my iudgement) that this beast for the most part remaineth in the waters and fouds. This beast is a rauinous beast, made after a straunge maner: besides this if he be chased or pursued, as the people of the countrey vse to doe, for to haue the skinne, he taketh hir yong ones on hir backe, and couering them with hir tayle that is thick and long, saueith hir selfe with running. Neuerthelesse the wild men of the countrey vse a policie for to take this beast, making a deepe pit in the grounde nere to the place where he maketh hir most residence, the which they couer ouer with grane leaues, so that in running knowing not of this pit, the poore beaste falleth in with hir yong ones: and he seing hir selfe thus taken, in hir rage he killeth hir

hir yong ones, and maketh such a terrible noyse, that
 he maketh the wyld men afrayde. But for all this,
 in the ende, they kill hir with darts and arrowes, and
 then they take hir skinne. Now to our purpose. This
 captain Fernandus of *Magellan*, a couragious man, be-
 ing informed of the riches that might be found in the
 Ilandes of *Molukes*, as great quantitie of spice, gin-
 ger, muske, gray amber, myzabolanes, rubarbe, gold,
 pearles, and other richesse, specially in the Ilandes of
Matel, *Magian*, *Tidora*, and *Terenata*, nere inough the
 one to the other, thinking by this same straight to find
 a way moze shorter and necessarie, was minded to at-
 tempt it, departing from the *Canaries*, to the Ilandes
 of *Caape verde*, keping his right course to the promon-
 tarie of sainte Augustine eight degrées, beside the line,
 coasting neare to the Caape of *Virgins*, distant from
 the Equinotiall fiftie two degrées, nere to the straight
 besoze spoken. And after he had sailed the space of fve
 dayes from the east right to the West on the Ocean,
 the which in swelling or flowing, caried them without
 sayle right to the South, the which made them ioyful
 & glad, although the most part of their men were dead
 by the incōmodities of the sea & the aire, but chiefly by
 hunger & thirst. In this straight are many fair Ilands,
 but not inhabited, the country about is very baren: ful
 of hilles and mountaines, and there is founde nothing
 but rauishyng beastes, birdes of diuers kindes, chiefly
 Estriges, woodde of diuers sorts, Cedres, and others.
 Also an other kynde of tree bearing fruite almoste like
 a cherie, but muche moze pleasant to eate. This is the
 occasion, and how this straight was founde out: since
 they haue founde out an other waye, sailyng vpon a
 great riuer on the coast of *Perou*, in the land of *Chagra*,

The voyage o
 Fernandus of
 Magellan.

The Caape of
 Virgins.

The newe founde worlde

Therea.

Atorizo.

The straighte
of Daryen.

The Ilandes of
the Moluques.

four leagues from *Panana*, and from the goulfe S. Michel. 25. leagues. Not long after a captaine hauing sailed a certaine time vpon these floodes, aduentured to visite the countrey. And the king of the wyld men of that countrey, named in their language *Therea*, receiued hym very gently with presentes of golde and pearles, as certaine *Spaniards* haue shewed me, that were in their cōpanie, although y in going on the land they were not without greate daunger, as well for the wilde beastes as other incommodities. They founde afterwarde a certaine number of the inhabitauntes of the countrey very wilde, and moze to be feared than the first, to the which for the smal trust and confidence that they had in them, they offered and promised theyr seruice and friendship, specially to their King, whome they call *Atorizo*, or whome also they receyued certaine presentes, as great pieces of golde, waying ten pounce. After that they had giuen to him also of suche things, as they had and thought would be mozte to hys contentation, the which was small yron wourke, shirtes and gownes of small value: In the ende with good guide they came vnto *Daryen*, from thence they entred in, and discovered the south sea, on the other coast or side of *America*, in the which are the *Moluques*, wher as they hauing found y cōmodities befoze shewed, haue fortified them selues hard by y sea so y by this straight of land, they haue without comparison shortened their way, without entring into the straight of *Magellan*, as well for their tradings as for other commodities. And since that time they trafike and trade to the Ilande of *Moluques*, the which are great, & at this present inhabited and conuerted to the chzistē faith, the which befoze was peopled with very cruel people, much moze cruell than

than those of *America*, which wer blinded in ignoꝛāce, and hauing no knowledge of the great riches and treasure that the countrey bzought forth. About this place of the west sea, ther are foure Ilands desert inhabited (as they say) onely with *Satyres*, therfoze they haue named them Ilands of *Satyres*. Likewise in this same sea are found ten Ilands named *Manioles*, inhabited with wilde men, the which are of no religion, nere to the which there are great rocks that draw the ships vnto them, bicause of the yzon wherwith they are nailed.

Foꝛ the which cause those that trade into that countrey there, are constrained to vse small ships oꝛ skiffes pinned with wood foꝛ to eschue the danger of these rockes oꝛ adamant stone. Thus far as touchyng y^e straight of *Magellan*. So we as touchyng the other lande named *Australl*, which in costyng y^e straight is left on the left hand, is not yet known of chꝛistiāns, but only of an English pylote, being a man as well sene & esteemed in nauigation as any that can be founde, who hauing passed this straight, shewed me that he had descended on land so that I was bold to demaund of him what people did inhabit in y^e cuntrey, he shewed me y^e they wer mighty black men, which I know to be cōtrary: knowing that this land is almost of the height of England & Scotland, foꝛ the countrey is of suche a temperatnesse, that it is subiect to winter with continuall frostes and snowes.

The lande of
Austral.

How that those that inhabite from the riuer of Plate vnto the straight of *Magellan*, are our Antipodes. cap. 57.

Although we se as wel in y^e sea as in riuers, many Ilandes diuided & separated from the maine land, yet neuerthelesse y^e element of y^e erth is esteemed to be

P. y.

be

The newe founde worlde

To know that
there are two
worlds or no.

be one alone, and onely bodie, the whiche is no other thing than this largenesse of the earth, the which seemeth vnto vs all full for his great and wonderful amplitude. And such was the opinion of Thales Milefius, one of the seuen wise men of *Grecia*, and other philosophers, as Plutarke sheweth. Oecetes the great philosopher, and Pythagoras ordained .ij. partes of the world, that is, this wherin we inhabit which we name Hemisphere, and that of the Antipodes, which we likewise call the lower hemispherie. Theopompus the historiograph sayth after Hermogenes, that Silenas shewed king Midas, that there was an other world and globe of earth than this which we are in. Macrobius last of all, doth most amply treat of these two hemispheres and partes of the earth, to whose works ye may haue recourse yf that ye minde to knowe farther on the opinions of Philosophie. But thus much must be known, whether that these two partes of the earth ought to be altogether separated as earths that differ, and so to be iudged to be two worldes, the which is not true, considering that there is but one element of the earth, the whiche we must iudge, is cut by the sea in two parts, as Solin writeth in his polyhistor, speaking of the people Hyperbores, but I had rather say, that the whole worlde is separated into two equall partes by this imagined circle which we name equinoctiall. Furthermoze, if ye behold the image and figure of the worlde in a globe or a earde, ye shall clerely see howe the sea diuideth the earth in two parts, not altogether equall, whiche are the two hemispheres, so named by the *Grekes*, one parte of the world containeth *Asia*, *Affrica*, and *Europe*, the other containeth *America*, *Florida*, *Canada*, and other regions comprehended vnder the names of the occidentall

Centall of *West Indies*, in the which many thinke our Antipodes to inhabite. I knowe well that there are many opinions of the Antipodes: some iudge and think that there are none, others that there are, and that they are those y inhabite the other Hemispherie, which to vs is hidde. As for me, I am of this aduise, that those that inhabit vnder the two Poles (for we haue shewed y they are inhabited) are Antipodes, one to y other. For example, those that inhabite the North, the nearer they drawe to the pole, the higher it is: the pole opposite is abased, to the contrarie, so that it muste needs be, that such are Antipodes, and the others, the farther they withdrawe to the Poles, appochoyng to the Equinoctiall, are lesse Antipodes. Therefore I take for right Antipodes, those that inhabite the two Poles, and the two others taken directly, that is to wyt, East and West, and the others in the midst Antichones, rather than Antipodes, to those that inhabit in Lima, Luzco, Eariquipa, or Perou, to those that aboute this greate *Indus*, in the countrey of *Calicut*, the Iland of *Zeylan*, and other landes of *Asia*, the inhabitants of the Ilands of *Molukes*, from whence the spices come, to those of *Ethiopia*, nowe called *Ginney*. And for this reason, *Plinie* hath well spoken, that it was *Talroban*, where as were the Antipodes, confynyng as many Antipodes, with Antichones. For truly those that lyue in these Ilandes are Antichones, to the people that inhabite that parte of *Ethiopia*, takyng from the riuer of *Nyll*, vnto the Ilande of *Meroa* Although that those of *Mexicon*, are directly Antipodes, to the people of *Arabia*, *Elucia*, and those that are at the endes of the Caape of good hope. Nowe the *Greekes* haue named those Antipodes, that goe with their feete ouerthwart

Diuers opinions of the Antipodes.

What people the Antipodes and Antichones the one to the other.

A difference betwene Antipodes and Antichones

The newe founde worlde

Anteci.

Paræci.

The maner of
going of the
Antipodes was
not well kno-
wen nor ap-
proued of the
elders.

Saint August.
lib. 15. of the
Citic of God.

one ouer an other, as those of which we haue the word. And Anticithones, those that inhabite a land diuided, as those whom they cal Anteci, as the Spanyards, French men, and Almaynes, to those that inhabite nere to the river of Plate, and the Patagones, of the which we haue spoken in the former Chapter, whiche are nere to the straight of *Magellan*, are Antipodes, the others named Pateci, that inhabite one onely zone, as Frenchmen, and Almaines, contrary to those that are Antæci. And although that these two properly are not Antipodes, notwithstanding they are commonly called so, and many mixe them one with an other. And for this reason, I haue noted that those of the *Caape* of good hope, are not to vs altogether Antipodes, but those whome they call Anteci, the which inhabite a lande not opposite, but diuided, as those that are beyonde the Equinoctiall, to vs that are here, euen to come to the Antipodes. I doubt not but that many do mystake this maner of going of the Antipodes, which hath ben y cause that many haue not approued it. Also S. Augustine in the .xv. booke of the Citie of God. chap. ix. but he y wold diligently consider shal find it very easy to comprehend. If it be so that the earth is round like a globe, hanging in the midst of the worlde, it must nedes be, y it be beholden of the firmament on all sides. Therefore we that inhabite the higher Hemispherie, as touchyng vs, we see one part of the firmament to vs propre & particular. The others inhabiting the lower Hemispherie, we being to them superioꝝ they see the other part of y firmament which to them is appropried. There is like reason of the one as of y other: but ye shal note that these two Hemispheres haue one onely and common centrie in y earth. Thus much of y Antipodes: now to our mater.

Howe

How these wilde men exercise husbandry and make gardens of a roote named Manihot, and of a tree that they name Penobscow. Ca. 58.

Our Americans in the time of peace, haue litle o^rther occupations but to make gardens, o^r when the time requireth, they are constrained to go to the warres, but some of them as we haue before shewed vse certaine trades, neuerthelesse necessitie constraineth them to labour the earth as we in our countries. And they in a maner folow the custome of the elders, who after that they had endured and eaten the fruites that proceeded from the earth without any labour o^r industrie of man, so that being not sufficiente to nourishe and sustaine all that liued on the earthe, it caused rapines and inuasions, preparing ech one a certaine portion of lande, which they separated by certain limites, and then among men began the state of the people and common weales. And thus our wyld men of America haue lerned to labour the earth, not with oren and hozses o^r other domestical beasts as we haue here, for they haue none such, but with the sweat and labour of their bodie, as the like also in other prouinces, notwithstanding that which they labour is very little, as certaine gardens distant from their houses about two o^r three leagues, where as they sowe only Myll, and no other grayne, but they plante certaine rootes, the which they gather two tymes a yeare, at Christmasse, whiche is their Sommer, when the Sun is in Capricornus and at Pentecost: this Myll is as great as a pease, commonly white and blacke, the herbe that it beareth is like to sea reedes. Nowe the fashions of their garden is after this sorte and manner; When

The common occupations of the wild men.

Howe these wilde men labour the earth.

Myll white and blacke.

¶.iii.

after

The newe founde worlde

Hetich.

In America no
vse of corne.
Husbandrie
hath bene of a
long time.

The first vse of
Corne.

after that they haue cut seven or eyght acres of wood,
leauyng nothyng but the fote or body of the tree about
a mans heygth; they put the fire therein, and burne
it, and the grasse about it, beyng all in a valey or low
countrey: they scratche the earth with certayne in-
strumentes of woodde, or of yron, since that they haue
had the knowledge, then the women plant this *Myll*
and rootes which they name Hetich, makyng a hole in
the grounde with their fynger, as we plante Beanes
in this countrey: To fatten and amende the earthe,
they haue no practise, but it is frutesfull inough of it
selle, beyng neuer leste vntylled, as we do many lan-
des in our *Europe*. Notwithstanding, it is a wonderful
thing that it will not beare oure corne, suche as we
haue and vse. I my selfe haue sometymes sowd, for
we caried corne with vs for to proue, but it would ne-
uer profite. And to my iudgement, it is not long of
the grounde, but of some other litle vermine that ea-
teth it in the earthe: Neuerthelesse, those that are re-
maining there, may in tyme make a surer triall and
experience. As touchyng oure *Americanes*, it is not to
be maruelled, though they neuer had the vse of corne:
For likewise in our *Europe*, and in other countreys, at
the first men liued with such frutes as the earth brou-
ght forth of hir selfe without any mans labour. True
it is that husbandry is verie auncient, as appeareth in
Holie Scripture by Abell and Cain. But thoughe that
they had corne since the begynning, yet they knewe
not the vse therof. Diodorus writeth, y the fyrt bread
was sene in *Italy*, being brought thither by Isis, Quene
of *Egipt*, the whiche shewed the meane howe to grynde
corne, and to bake bread: for befoze they dyd eate the
frutes of the earth, as Nature brought them forth,
whether

Whether that the earth was laboured or no: but that all men vniuersally on the earth haue liued like as do the brute beastes, it is rather a fable than a true story fained by Poets, and of suche as imitate them, as Virgile sheweth in Georgicon. But I beleue rather the holie Scripture that maketh mention of Abell, and of his first fruites that he offered to God. Well the *Americanes* make meale of those rootes that are called Manihot, which are as great as my arme, a foote and a halfe long, and they are wrythen or crooked most commonly. And this roote is of a litle tree in height from y^e grounde aboute foure foote, the leaues are like to those which we call Patallionis, which are in number sixe or seuen at the ende of euery tree, and euery leafe halfe a foote long, & thre fingers bryde. Their maner to make this sustenance or meate is this: they bruse these rootes either drie or greene, with a large barke of a tree, garnished aboute with very harde stones: this beyng done, they make it hot in some vessell of earth on the fire with a certaine quantitie of water, so that it gathereth into small lumpes, and it is very good when it is thus vsed, and a good nourisher. And ye shall vnderstande, that from *Perou, Canada, and Florida*, in all the landes and countreys betwene the Ocean and *Magellan*, as *America, Caniball*, euen to the straight of *Magellan*, they vse this kinde of foode, the which is very common, and yet there is distant from the one end to the other more than two thousande leagues by lande, and they vse it with their fleshe and fishe as we doe breade. These wilde men vse a strange maner in their eating, for they neuer bryng their handes to their mouthes, but caste theyr meate into their mouthes more than a foote off, to the whiche they are verie apte. Also they

Meale of rootes
Manihot.

The strange
maner of eating
of the
wylde men.

P. V.

mock

The new founde worlde

A kinde of
white beanes

How they
make salte.

Bread made of
spice and salte.

Bread of drie
fishe.

Nenuphar, a
kinde of cole-
wort.
Peno absou a
tree.

mocke chzistians that vse otherwise. All the labour
about these rootes are remitted to the women, thyn-
king it not decent for me to occupie them selues ther-
in. These *Americans* doe plant beanes, the which are
all white and flatte, moze large and longer than ours.
Also they haue a kynde of white gourdes, not differing
to those that grow in *Turkey* and *Italy*, they boyle them
and then eat them with salte, the which salte is made
with salt water boyled, when it is consumed to halfe,
with an other thyng they make it tourne into salt.
Likewise with this salt and a kind of spice of graines,
they make loaves of bread as byg as a mans heade, of
the which many eat with fleshe and fishe, chiefly the
women. Beside this, they mingle many times spice
with their meale, not beaten to dust as we doe, but as
it is gathered. Moreover, they make bread with dried
fishe very good to eat, with other things mingled with
it, whiche I do not knowe: I will not forgette here a
kinde of colewort leaues, almost like to the brode lea-
ues that growe on ryuers sides, the whiche they call
Nenuphar, with an other kinde of herbe, growing like
our thistles. Nowe there resteth to speake of a tree,
which they name in their language *Peno absou*. This
tree beareth a fruite of the greatnesse of a good bigge
apple round like an egge, the which is not good to eat,
but rather dangerous, as payson. This fruite hath
within sixe nuttes like our Almondes, but somewhat
moze larger and flatte, in the which is a kernel, which
(as they say) is good to heale woundes and sores, when
that they haue bene hurte in the warre with the Arro-
wes of their enemies or otherwise. I haue brought of
them into *France*, which I haue giuen vnto my friends:
the meane to vse them is this: First they draw out of
this

this kernell certaine oyle, the which they put vpon the wounde. The barke of this tree hath a very straunge smell, and the leafe always greene, of the thickenesse of a testorne, and made lyke the leaues of Bourlane. In this tree frequenteth a byrde, hauing a great bushe of feathers on hir head as yealow as fyne golde, the tayle blacke, and the rest of hir feathers yealow and blacke, with some strikes of dyuers other coloures, redde aboute the chappes, betwene the byll and the eyes lyke scarlette, and she keepeth this tree onely for hir foode, whyche is littell wormes that she fyndeth in the sayde tree. To make shorte, leauyng many kyndes of trees, I wyll say thus muche, that there are five or six kinde of palme trees bearynge fruite, not as those of *Egypte*, that beare Dates, for these beare none, but other kynde of fruites, some as great as an egge, the others lesse. Among the whiche palme trees, is that whyche they calle Gerahuua, a nother named Iry, the whyche beareth a nother kynde of fruite, differing: there is also that dothe beare their fruite all rounde, and as greate as a prune or damysyn, beyng of the like coloure when it is ripe, the whiche before hath a taste lyke veruoyce: it beareth a whyte kernell of the greatnesse of a hasyll nutte, the which these wyld men doe eate. Thus muche as touchyng our *America*, the whiche I haue thoughte good to sette oute after that I had knowne the secretes thereof, the whiche wee maye hereafter sette forth moze at large. Lykewise of many trees, hearbes, and other secretes with their proprieties, accordyng to the experience of the people of the cuntrey, the which we haue left out to auoyde prolixitie. Also we haue thoughte

A birde of a strange and wonderfull beautie.

Gerahuua.
Iry.

god

The new founde worlde

good by the way somewhat to speake as touching the
lande of Brasile.

Howe and after what sorte the lande of America
was discovered, and Brasill wood founde :
with many other trees sene no where
but in that countrey.

Cap. 59.

The lande of
Brasile disco-
uered by the
Portingales.

Oraboutan, the
brasile tree.

His we know of a truth, that Americus Vesputia
is the firste that discovered the mayne lande be-
twene the two seas, though not all the lande, but
the moste parte. And since the Portingals many tymes
being not content with their limits, haue alwayes ha-
zarded themselves to discover and fynd out countreys,
euen as they founde the comodities, and as they were
intertained of the people of the countrey. They ther-
fore visiting the countreys, and seeking as the Trojans
dyd in the lande of Carthage, they sawe diuers four-
mes and manners of feathers, with the whiche they
dyd trade and traffike, specially redde ones, whiche
were coloured, so that they were desirous to knowe
the meane howe to make this coloure. The people of
the countrey shewed them the Brasile tree, whyche
they doe name in their language Oraboutan, and is
very fayre to looke on, the barke therof is of a gray co-
lour withoute, and the woodde is redde within, and
chiefly the harte, the whyche is moze excellent than
the reste, whereof they do occupie moste, so that then
the Portingales broughte home their shypps laden there-
with. And synce that wee haue hadde the knowledge
of yt, thereof is made a verie greate trade. The Por-
tingales can not abyde that any other people or Nation
shoulde

should trade thether, for that they were the first that
 discovered that countrey which is of a truth. This bza-
 sill tree beareth leaues like unto bore, so litle but very
 thicke, it rendeth no gumme as others doe, neyther
 beareth it any fruite: It hath bene better esteemed thā
 it is at this present, specially in the east countreys: at
 the first it was thought, that this was of that kinde of
 wood that the Quene of *Saba* brought to king *Salomon*,
 as is shewed in the first booke of the kings. Also the
 great Captaine *Onesicritus*, in a voyage that he made
 into the *Ilande of Tabroban*, lying in the Ocean sea,
 towards the east *Indies*, brought a greate quantitie of
 this wood and other things requisite, the which his ma-
 ster *Alexander* did highly commende and esteeme. As
 touching this *Bzasill*, that whiche is on the side of the
 riuer of *Ianaria*, *Morpion*, and *Caape de Fria*, is better
 than that of *Caniball*, and on the coast of *Marignan*.
 When that the Christians are there for to laade *Bza-*
sill, the wyld men of the countrey cut it them selues,
 and sometimes they bring or carie it thre or foure lea-
 gues to the shippes. I leaue to youre iudgement their
 paine and trauel, and al for to get some poze or course
 weede and shirt. Moreover in that countrie is founde
 an other wood yellow, with the which some make their
 swordes. Likewise an other of the coloure of purple,
 wyth the which to my iudgement may be made faire
 and goodly woorkes. I am in doubte whether it bee
 that woodde whiche *Plutarke* speaketh of, saying that
Caius Marius Rutilius, the first Dictatour of the publike
 weale among the *Romanes*, caused to bee drawne in
 a purple woodde a battayle, wherein the personages
 were not greater than my thre fingers. And thys
 woodde was brought from hye *Affrica*. Furthermore,
 there

A voyage into
 the east coun-
 trey by *Onesic-*
critus captaine
 to *Alexander*
 the greate.

Yellow wood.
 Wood of the
 color of purple

A battaile dra-
 wen in purple
 wood.

The new founde worlde

white wood.

Lib. 10. ca. 19.
Betula.

Diuerſitie in
earth.

there are founde other trees, of which the woodde is as white as paper, and very tender, and therfore the wild men sette not by them. The propertie of which trees I coulde not otherwyse learne, sayng onely it cometh to my remembraunce of whyte woodde, wherof Plinie speaketh, the whiche he nameth Betula, white and tender, of the whiche were made the wandes that were bozne befoze the Magistrates of Rome. And euen as there are found and sene diuers kynds of trees differing in forme, coloz & other propzeties, so in like manner is found diuersitie of grounde and earth, some fatter than others. Also clay grounde, of the which they make earthen vessels, after their maner as we do for to eate and drinke. Thus much as touchyng our America, though not so much as I haue and might haue sene, but so much as I thought worthie to bee noted and witten, for to satisfie and content the gentle good will of the louyng Readers, if that it please them to take as great pleasure and patience to reade it, as I haue taken paines after so many trauailes and paines in this harde and dangerous voyage to sette it forth, I am sure that some will fynde this my discourse to long, others to shorte. Therefore I seeke to keepe a meane to satisfie and contente euery mans desire.

Of oure departyng from Fraunce Antartike, or America.

Capit. 60.

We haue here befoze gathered together, and shewed amply and at large of these nations, the which of auncient Historiographers was unknowne.

vnknowne. So we therfore after we had remained there in that countrey, as long as oportunitie dydde serue, and also needefull for the contentation of the mynde, we beganne to make prouision for oure returne, beyng not mynded to remayne there any longer. Therfore vnder the conducte of Mounseur Albois the Countie, Captaine generall of the Frenche Kings shippes into *America*, a worthe Gentleman, and well scene in nauigation, as if all hys life time he had exercised it, beside other vertues. We toke a cleane contrary way to that whiche we came, bicause of the windes that are propre to retourne: but oure returne was longer by fve hundred leagues than the waye we went, and more dangerous: so the last day of Ianuarie at foure of the clocke in the moynng, we toke shyping with those that caried backe the shippes, we sayled oute of the Riuer of Ianaria, into the greete sea on the other syde, drawyng towarde the Weste, leauyng vpon the ryghte hande the coaste of *Ethiopia*, the whiche we coasted thitherwarde. At the whyche departure, the wynde was to vs very fauourable, but not of long continuance: for sodainly the winde dydde chaunge euen ryght a heade to the North, and Northwest, the whyche wyth the sea ragynge and vnconstant in those partes, kepte vs from our right course, castyng vs nowe here and there, vntyll at the last with greete difficultie, we discovered *Cape de* *Verde*, where as we came a lande at our first comming thither. And agayne, we stayed there the space of eight days. And the nynthe daye the Southe wynde beganne to blowe, the whyche dydde conducte vs mynetie Leagues into the Bayne sea, leauyng the lower countrey, and coastyng a farre off *Mahouac*, bicause

How the Author returned from America.

The new founde worlde

Caape Saint
Augustine.

Caape of good
hope, why it is
called Lyon of
the sea.

Caape of saint
Michell.

Verie daunge-
rous lands dis-
couered by cap-
taine Pynson.

bicause of the daungers. For the *Portingals* keepe that quarter, and the wilde men, which vnto vs are bothe enimies (as I haue shewed) where as within these .y. yeares, they haue founde Mines of golde and syluer, which hath caused them to buylde in that place, and to strengthen them selues there to inhabite. Nowe we sailyng continually vpon the sea wyth greate perill, vntill we came to the heighth of Caape saint Augustine, the which to double we remained the space of two moneths or therabout, beyng very great, lying farre out into the sea: And no maruell, for I know some of good memorie, that haue bene doublyng of this Caape three or foure moneths: and if the wynde had not bene favourable, we had bene in daunger to haue stayed longer, although there had hapned no other inconueniēce. This Caape is of length. 8. leagues distant from the ryuer from whence we be departed. 302. leagues. It entreth into the sea nine or tenne leagues at the least, and therfore it is as muche feared of the nauigants or sailers on that coast, as the Caape of good hope, on the coast of *Ethiopia*, the which for this cause they haue named Lyon of the sea, as I haue already shewed: Or like to that which in the sea *Agee*, in *Acaia*, the which is now called *Mozelande*. Also Caape S. Angell, the whiche also is very daungerous. This Caape was so named by those that first did discover it, which was as some say, one Pynson, a Spanyarde. Also it is so marked in our Card Marins. This Pynson with his sonne haue maruellously discovered vnknowne countreyes, not befoze founde out. The yeare. 1501. Emanuell kyng of *Portingale* sent him into the base *America*, for to find the straight of *Forna* and *Daryen*, that they might passe moze easier to *Molukes*, without going to the straight of

of *Forma*, and *Dariē*, that they might passe moze easier to *Molukes*, without going to y^e straight of *Magellan*. And they sayling on that coast discovered this fayre *Promentary*, whereas setting foote on lande they found the place so fayre and temperate, although it be but. 340. Degrées of longitude minute. 0. and eight of latitude, mynute. 0. that they there stayed, to the which place since are gone other *Portingals*, with a number of ships and people, and by succession of tyme, hauinge allured the people of the countrey by giftes, and pacified them, they made a holde named *Castell Marin*, & since they haue edified another neere vnto this named *Fermanbow*, trading there one with another. The *Portingals* laade cotton, wild beastes skynnes, spices, and among other things prisoners that the wild men of the countrey take in the warres of their enemies, the which they carrie into *Portingall* for to sell.

Castel Marin.
Fermanbow.

Of the *Canibals* as well of the mayne lande as of the Ilands, and of a tree named *Acaiou*.

Cap. 61.

This greate *Promentary* being this doubled and affronted with greate difficultie it behoued vs to attempt fortune and to shorten our way as much as was possible, not keping farre of from the mayne land, chiefly coasting somewhat neere to the Iland of *S. Paule*, and other little Ilandes not inhabited neere to the main lande, whereas are the *Canibals*, the whiche countrey deuidenth the King of *Spayns* lande from the King of *Portingall*, as hereafter shalbe shewed. Seing that we are come to these *Canibals* we will speake one woꝛde. This

The Ilande of
S. Paule.

D. J.

people

The newe founde Worlde

people from the *Cape S. Augustine*, and beyond, more to
Marignan, is the moste cruellst, and inhumayne peo-
 ple that are in *America*. These imps eat most common-
 ly humayne flesh, as we do biefe or mutton, & haue there-
 vnto more appetite and delight; and it is of a truth,
 that when they haue any of their enemies in their hands,
 it is hard to get them from them, for the great desire that
 they haue to eat them, like Rauening Lyons. There is
 no beast in the wilderness neither in the desertes of *A-*
frica or *Arabia*, that longeth so sore or that is so greedie of
 humayne flesh, as these wild and brutish people. Also ther
 is no nation that can be acquainted with them, neither
 Christians nor others: And none can trade into their
 countrey without leauing of pledges, so mistrustfull they
 are, thinking themselves of more credit than others. For
 this cause the Spaniards and Portugals, haue played them
 some ill tricks, in memorial whereof, whē that they may
 get any of them, God knoweth how they are handled, for
 there is no other way but death, and so to be eaten and
 deuoured of these imps. Therefore there is continuall
 warre betwene them and these people, and many Chris-
 tians they haue deuoured. These *Canibals* haue on their
 lips, stents greene and white as the other wild mē haue,
 but without comparison more longer, for they descende
 even to their breast. Moreover the countrey is fruitfull
 ynough, better than belongeth to such wicked beasts, for
 it beareth great quantitie of fruits, hearbes and whole
 some rotes, with a great number of trees, named by them
Acaion, bearing a fruit as big as my fist, fashioned lyke
 a Goose egge: some of them therewith make a kind of be-
 uerage, although the fruite is not good to eat, at the top
 of this fruite groweth a kynde of nuts, made lyke a Cum-
 neys taylor, & the kernel within is very good to eat, after
 it

Continuall
 warre betwene
 the Spaniards,
 and the Cani-
 bals.

The fruitfull-
 nesse of their
 countrey.

It hath had y heat of the fier. The shel is very ful of oyle,
 hauing a sharpe taaste, with the which the wilde men
 maye make more stoze and plenty, than we can of our
 nuts: the leafe of this tree is lyke to the leafe of a peare
 tree, a little more pointed and red at the ende: the barcke
 of this tree, is sauney and bitter, the wilde men put this
 woode to no vse, for that it is somewhat tender and softe.
 In the Ilandes of the *Canibals*, whereas there is greate
 plenty of these trees, they cut the woode to burne, for that
 they haue little other wood, and also *Gaiac*. This much
 as touching this tree *Acaion*. There are also other trees
 whereof the fruite is dangerous to eate, among the
 which there is one named *Haouay*. Furthermore this
 countrey is full of hills & mountaynes, with good mynes
 of golde. There is a high and riche mountayne, where
 these wilde men get their graine stones, that they beare
 at their lips, and therefore it is not vnpossible, but that
 there may be founde emerauldes and other riches, if this
 obstinat people wouide permit, that we might go in sa-
 uegarde: lykewise there is founde white Marble, and
 blacke, Jasper, and Porphire. And in al this countrey
 from the *Caape S. Augustine*, vnto the Ryuer of *Marig-*
nan, they vse all one manner of liuing, as the others doe,
 at *Caape de Fria*: the same Ryuer separateth the lande of
Perou, from the *Canibals*, and hath in bredth at the mouth
 fiftene leagues or thereabout, with some Ilandes peo-
 pled and riche in golde, for the wilde men haue founde,
 a meane howe to trye it, and to make broade rings lyke
 to buckles, and others, that they hang on their no-
 strils, and on their cheekes, the whiche they carrie for
 magnificence. The *Spaniards* say, that the greate Ry-
 uer that commeth from *Perou*, named *Aurelane*, and this
 is the same that the *Spaniards* call *Aurelane*.

Haouay a ve-
 nemous tree.

The riches of
 the countrey of
Canibals.

The Ryuer of
Marignan se-
 parateth *Perou*
 from the *Can-*
bals.

Aurelane a Ri-
 uer of *Perou*.

The Iland of the
 Trinitie very
 riche.

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do mete: upon this River there is another Iland named the *Trinitie*, distant ten degrees from the lyne, having in length about .30. leagues, & in breadth about .8. leagues, the which is the richest Ilande that may be found in any parte, for that it beareth al kinde of mettals. But for that the *Spaniards*, landing there many tymes for to bring it to their subiection and obedience, haue cruelly handled the inhabitantes, therefore they haue bene rudely repulsed, and the better parte destroyed. This Ilande bringeth forth abundance of a certaine fruite, the tree whereof is lyke to a *Palme tree*, with the which they make drinke. Furthermore, there is founde good *Frankincense*, and *Gaiac*: lykewise in many other Ilandes nere to the mayne lande. Also there is betwene *Perou*, and the *Canibals*, many Ilandes named *Canibals*, somewhat nere to *Zamana*, of which the chiefest is distant from the Spanish Iland .30. leagues, al the which Ilands are vnder the obedience of a King, whome they call *Sasique*, of his subiectes he is wel obeyed. The greatest Iland hath in length .60. leagues, and of breadth .48. rude and full of mountaynes, almost comparable to the Iland of *Corfa*, in the which their King kepeth customably. The wilde men of this Ilande are mortall enemies to the *Spaniards*, after such a sorte, that they can by no meanes trade. Also these people are vglie to beholde, hye minded, and couragious, very subiect to theste, there are many trees of *Gaiac*, and another that beareth a fruite of the greatnesse of an Egge, very fayre to behold, neuerthelesse it is venemous, therefore they temper therewith their arrowes, that they vse to ayde them selues with against their enemies in the iuyce or lyke of this fruite. There is yet another, of the whiche the lyke that cometh forth is popson, notwithstanding the roote is

A kinde of tree
like to a *Palme*
tree.

is very good to eate, and therewith they make breade as in *America*, although that the truncke, the branches, & the leaues do not greatly differ. The reason why this tree shoulde beare bothe sustenance and poyson, I leaue to the Philosophers to iudge & contemplate. Their vsage in warre is, as the *Americans* and other *Canibals*, of which we haue shewed.

Of the Riuer of *Amazones*, otherwise named *Aurelane*, by the which ye maye sayle into the countrey of *Amazones*, and into *Fraunce Antartike*. Cap. 62.

Whilest that I haue pen in hande for to write of places discovered and inhabited beyonde our Equinoctiall, betwene the South and the West, for to bring things to light, and to giue more euident knowledge, I am determined to set out in writing a voyage as farre, as difficile and hard and most dangerously aduentured of the *Spaniards*, as wel by water as by lande vnto the Territorie of the peaccable sea, otherwise called *Mare Magellan*, or the sea of *Magellan*, wheras are the *Ilandes of Moluques* and others. And for that ye shall note this better, ye shall vnderstande, that the King of *Spayne* hath vnder his obedience much lande in the West Indies, as wel in *Ilands* as mapn land at *Perou* & *America*, the which by succession of time he hath obtained and gotten, by which meanes at this day he receiueth great profit from thence. Now among others, a *Spanish* Captayne being in his princes behofe at *Perou*, minded on a day to discover as wel by lande as by water to the Riuer of *Plate*, the which is distant from *Caape S. Augustine* 700. Leagues beyonde the line, and from the sayd *Caape*

The seapacificke
or peccable or
the sea of Ma-
gellan.

Mhe lying of
the Riuer of
Plate.

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to the Ilandes of *Perou*, about three hundred leagues. This Captayne not waying the difficultie that there was in the long way, neither in the excessive high mountaynes, neyther yet in the people nor in the wilde beasts, but onely in the executing of this high enterpryse, beside the wonderfull riches, with being done he should get him selfe an immortall fame, for him and all his posteritie.

The lying and wonderfull greatnesse of the Riuer of Aurelana,
This Captayne hauing therefore made all things in a readinesse, and in good order as the case required, carying with him certayne Marchandise whereby to get vittails by the way, and other munitions, hauing in his company fiftie Spaniards, with a certayne number of slaues, for to laboꝝ and to doe other seruice, with certayne Indians, that had bene made Christians, as well for to conduct them, as for to intrepꝛete the languages set forward with certayne Caruels, oꝝ smal Skifs on the Ryuer of *Aurelana*, the which I may well testifie is the mosse longest and largest, that is in all the worlde, bys breadth is .59. leagues, and his length more than a thousande. Many call it the swete sea, the which procedeth from the sides of the high mountaynes of *Molubeba*, with the Ryuer of *Marignan*: notwithstanding their entrie oꝝ beginning is distant .104. leagues one from another, and they are mixed aboue sixe hundred leagues, within the playne countrey, the sea oꝝ floode entering in aboue .40. leagues.

The originall of Nyll.

This Ryuer increaseth at certayne tymes of the yere as doeth *Nyll*, that passeth by *Egypte*, proceeding from the mountaynes of the *Moone*, according to the opinion of some, the which also I thinke to be so. It was named *Aurelana*, by the name of him, that firste made vpon it a long Nauigation. Neuerthelesse, before it was discovered by some, that haue named it in their Cardes, the Ryuer of *Amazones*: it is very dangerous bicause of certayne

Aurelana or
the Riuer of
Amazones.

sayne rockes, and other inconueniences which cannot be auoyded but with greate difficultie. Being entered somewhat farre into the Riuier, there are certayne sayre Ilands, of whiche some are peopled, the others not. Moreover this Riuier is dangerous all a long, for that it is peopled as wel in the Ilandes as on the bankes, with many strange and Barbarous people, the whiche of a long tyme haue had enimitie and hatred to *Spanyardes*, and others strangers, fearing leasse they shoulde aborde theyr countrey, and spoyle them. Also if that by misfortune they get any, they kill them without remission. And eate them rosted and boyled, as they doe other flesh.

Therefore taking ship in one of these Ilandes of *Perou*,
 named the *Holy Crosse*, in the greate Sea, for to get the
 straight of this flode or Riuier, with a sayre winde they
 set of, coasting nere ynough to the lande, for to see and
 knowe the countrey, the people, and for many other
 comodities. Coasting then in their Nauigation nowe
 here nowe there as the commoditie did permit, the wilde
 men of the countrey shewed themselves in greate num-
 ber on the bankes, with certayne signes of admira-
 tion, seeing this strange Nauigation, and array of people,
 vessels and munitions proper for warre. In the meane
 tyme, the Nauigantes were not a little astounded for their
 parte for to see such a multitude of vnciuill people and al-
 together brutish, which by their countenance shewed,
 that they would distresse them, the which occasion caused
 them to sayle & rowe a long time without casting anker,
 or setting foote on lande. Notwithstanding, at the last, fa-
 mine and other necessities, caused them in the ende to
 strike sayle and let fall anker. The which they hauing
 done, about a handgunne shot from the lande, there re-
 sded no other thing, but with flattering signes, and
 D.iiij. other

The Iland of the
 Holy Crosse.

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other meanes to winne the fauor of the wild men, for to get some vittails, and space to reſte their weary bones. So that ſome of the wild men being in their little boates made of the barcke of trees, being allured with theſe ſayz ſhewes, did icopard themſelues to approach, not without ſome doubt, hauing neuer ſene Chriſtia come ſo nere to their limites. Notwithſtanding their feare, the Spaniards made ſigne of more friendſhip, ſhewing them knives and other ſmall Iron workes ſhining, the which cauſed the to approche. And after y they had made vnto them preſentes of ſmall value, this wilde people went with al diligence to purchaſe and get them ſome vittails, ſo at length they brought them great plenty of fiſh, fruits of maruelous excellencie according as y countrey brought forth. Among other things one of theſe wild men hauing bene the day befoze in ſkirmiſhe, had taken foure of his The ſtature of theſe wild me. enemies *Canibals*, and preſented to them two members roſted, the which the Spaniards reſuſed. Theſe wild men as they ſayde, were of high ſtature, ſayze bodied and all naked as others are, bearing on their ſtomackes broad peeces of Golde, the others greate peeces ſhining of fine Golde well poliſhed in forme of rounde looking Glaſſes. We nede not demaunde, if that the Spaniards change their marchandiſe for ſuch riches, I beleue truely they eſcaped not ſo, at the leaſt they did their good will. So to theſe poore Pilgrims, being thus reſreſhed and vittelled for that tyme, reſeruing ſomewhat for after claps, befoze they took their leaue, they gaue more preſentes as befoze, and then for the continuance of their voyage it was neceſſull to ſet ſayle and to ſhorten waye. From thence they ſayled more than a hundreth leagues, befoze they took lande, beholding about the Riuer ſide diuers kindes and a multitude of wild people, as befoze, the which I wil not ſtaye to

to describe for to auoide prolixitie : but it shall suffice to
vnderstand the place, where as at the seconde time they
abounded.

How certaine Spanyardes arriued into a coun-
trei, vvhether they found Amazonas.

Cap. 63.

The saide Spanyardes did so much by their iourneys,
that they arriued in a Countrey, where as were in-
habiting *Amazones*, the which would neuer haue
bene thought, for that Historiographers haue made ther-
of no mention, bicause they knew not this countrey late
found out. Some may say, that they are not *Amazonists*,
but as for me I iudge them suche, seeing that they liue
euen so, as we finde the *Amazonists* of *Asia* to haue li-
ued. And before passing further, ye shall note, that these
Amazones of which we speake, are retired, inhabiting in
certaine Ilands which are to them as strong holdes, ha-
uing alwayes perpetuall warre with certaine people,
without any other exercise, euen as those of whom haue
spoken the Historiographers. Nowe then these warlike
women of our *America* being fortified in Ilandes, are
most commonly assailed of their enemies that seeke them
on the water, with barkes and other vessels, and there
they fight with bowes and arrowes : contrariwise, the
women defend them with the like couragiously, with
threatnings, noise and countenaunces, the most fearfull
that is possible : they make their bulwarke of defence
with mighty great shelles of *Tortersels*. And bicause it
commeth to our purpose, to speake of the *Amazonists*, we
will write somewhat in this place. The poore people find
no great comfort among these rude and sauage women.

Amazones of
America.

D. b.

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Three sorts of
Amazones.

Many opinions
on the naming
and Etimology
of Amazones.

Philostratus.

Amazones are
warlike womē

I finde by the histories, that there are. iij. sorts of *Amazones*, all a like, differing only in places & dwellings. The most ancient sort were in *Affrica*, among y^e which were *Gorgonists*, that had *Meduse* for their *Queene*. The other were in *Scythia*, nere to the river of *Tanais*, which since haue reigned in a part of *Asia*, nere to the river of *Hermoodon*: and the third sort of *Amazones*, are those which we do treat of. Ther is diuers opinions why they were called *Amazones*. The most common is, for because that these women did burne their breasts in their youth, to be more apt in the warre. The which I finde very straunge, and repute me to medicines whether they can burne those partes without death, knowing that they are tender, and also nere to y^e heart, neuertheless the most part are of this opinion. If it were so, I wold thinke that for one that escapeth death, there dieth a hundred. Others take the *Etymologie* of this bowell *A. priuative*, and of *Maza*, that signifieth bread, for that they liue not with bread, but with other things, which is as absurde as the others: for in that time they might call many that liued without bread *Amazones*, as the *Troglodites* and many others, in like maner all the *Indians*. The others of *A. priuative* & *Mazos*, as those that haue bene nourished w^out womans milke, the which is most likeliest to be true, of which opinion is *Philostratus*, or else of a nimphe named *Amazoni*, or of an other named *Amazone*, virgin to *Diana*, and *Queene* of *Ephesus*, which I do better beleue, than burning of their paps or breasts, let them that list, dispute of the contrary. Wel, how so euer it is, these women are named warlike: and moreover ye shall note that the *Scythians* which we name *Tartarians*, being driuen out of *Egypt*, subdued the better parte of *Asia*, and made it all tributary, and vnder their obedience. In the meane time
whilest

Whilſt the *Scythians* remained in this long cōqueſt, and expedition of *Asia*, their wiues being wearied of their ſo long abſence, (as the good *Penelope*, of hir husband *Vlixes*,) did admoniſhe them by many gracious letters and meſſages to returne, otherwiſe, that this long & vntol-
 rable abſence wold cōſtraine them to make new aliances with their next neighbors, conſidering that the auncient lignage of the *Scythians* began to decay. Notwithſtāding, without hauing regarde to the ſwēte requeſtes of their wiues, kept & inhabited *Asia* with an obſtinate corage, Asia tributarie yea vntil the time that Ninus did deliuer it from this miſer-
 to Scithia, the terme of. 500. yeares.
 ſerable thraldome & bondage. During which time, theſe women neuer made aliaunce of Matrimonic with their neighbors, eſteeming and thinking that Matrimonic was not a meane of libertie but of thraldome. But they with one accord & vertuous enterpriſe, conſented to take their weapons & begin warre, thinking y they were deſcended of that mighty *Mars*, god of warres, which they executed ſo vertuously vnder y gouernement of *Lampedo* & *Mar-
 Lampedo and Martheſia, the*
Martheſia, the
 theſia, their Queenes y gouerned one after another, that they not only defended their cōtrey frō inuaſion of their enemies, in maintcining their liberty, but alſo made ma-
first Queenes of Amazones.
 ny goodly conqueſts in *Europe* & in *Asia*, euen vnto y riuer of which we ſhelwed beſore. In which place, ſpecially at *Ephesus*, they cauſed to be made many caſtles and holds. This being done, they ſent ſome of their bāds into their cōntrey, with the riches, bootie, and ſpoile of their enemies, and the reſt remained in *Asia*. Finally theſe good women ſo; to kēpe their ſtocke and poſteritie, did willingly offer them ſelues to their neighbors, without any other kind of mariage. And of the fruit that proceeded, they killed the male childe, kēping alwayes the female ſo; the warres, the ſeat wherof they wold learne them

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How the Ama-
zones of Ame-
rica liued.

How these A-
mazoncs put
their enemies
to death.

The originall
of the Ama-
zones of Ame-
rica are vncer-
taine.

them with al diligence, they exercise the feats of chivalry
and hunting aboue al other things. Their weapōs were
bowes and arrowes, with certain bucklers, of which Vir-
gill speaketh of in his *Encidos*, when that during the
siege of *Troy*, they went to helpe the *Troyans* against the
Greekes. Some say also that they were the first that begā
to ride a horse, and to fight on horsebacke. Well, now it
is time to returne to the *Amazones* of *America*, and to y
Spaniards. In that part they are seperated from men, and
frequent them very seldome, but at sometime secrete in
the night, or at some appoynted time. These women in-
habite in litle lodgings and caues against the rockes, li-
uing with fishe and wilde beasts, with rootes & some good
fruits that this land bringeth forth. They kil their male
childzen incōtinently after they are deliuered, or else they
deliuer him to y mā, to whom they think it doth pertain.
If it be a female, they retaine it to them selues, even so
as did the first *Amazones*. They make warre ordinarily
against some other nation. And those whom they take in
the warre, they vse most cruelly and inhumainely for to
make them die, they hang them by one leg on a tree, and
leauing them after this sort, they goe their wayes, and if
it happen that they be not dead, when they returne, they
will shoote at them aboue ten thousande times, but they
eate them not as others doe, but they burne them vntill
they be consumed to ashes. Furthermore, these women
when that they appoche to fight, they make maruellous
cries & shoutes for to affray their enemies. Of the origi-
nall of these *Amazones* in that countrey, it is vncertaine:
some thinke that after the warre of *Troy*, for thither they
went (as we haue before shewed) vnder the conduct of
Pantafilla, they scattered abroad, and wandred hēre and
there. Others think that they are come from certain pla-
ces

ces of Grecia in *Affrica*, from whence a cruell king chased them. We haue many histories of their acts and feares of warre, and of other women, the which I will leaue for to continue our purpose: for there are many Histories, Greekes, Latines and others, that shewe thereof at large. We haue begon to shewe how that the *Spanyardes* remained there but a while, for to rest them onely, and to get victuals, for that these women as all amazed to see suche an aray (which vnto them was straunge) came together aboue ten thousand of them, in lesse space than three houres, maids and women all naked, saving bowes and arrowes in their fistes, beginning to make a great noise, as though they had scene their enemies, so that they began to lose of their arrowes: the which the *Spanyards* seeing, wold make no resistance but retiring, wayed their ankers, and hoised saile: but at their departing saying *Adew*, they saluted them with certaine gunshot, among the thickest of them, so that these women escaped not without some losse and detriment.

How the *Spanyards* arrived into the countrey of *Amazones*, and how they were received.

How the *Spanyards* continued their voyage to *Morpion*, and of the riuer of *Plate*. Cap. 64.

From thence they continuing their way, wel a *Crr*. leagues, they knew by their *Astrolobia*, what height the place was where they were. The which is so necessary for the good *Pauiation*, that those that saile into farre Countreys, can haue no assurance of their voyage, if that this practise faile them: wherfore this Arte of the height of the *Sunne* exceedeth all other artes. And this cunning our elders haue greatly commended and practised, also *Ptolome* and other great authors. These *Spanyards* leauing their skiffes and carueis they sunke them, than

How the *Spanyards* continued their voyage to *Morpion*.

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then euery man laded them selues with the rest of the
 victualles, munitions, and other marchaundise, chiefly the
 flayes that were there for that purpose, they went for
 the terme of .ix. dayes, by and ouer mountaines and dales
 decked with all sortes of grene trees, herbes, floures and
 frutes. In so much that at the last by their iorneyes, they
 came to a great riuer proceeding from the highe Moun-
 taines, wheras they found other wilde men, among the
 which some for feare fled their wayes, others climed vpon
 trees, and there remained in their lodgings none but
 a fewe olde men, to the which in signe of friendship and
 fauor, they made presents with certaine kniues and glas-
 ses, the which to them were agreeable, so that they went
 and called the others, shewing them that these strangers
 newe arriued were some great Lordes, that in no wise
 would hurt them, but make to them presents of their ri-
 ches. The wilde men being moued with this liberalitie
 went to fetch them victuals, as fish, venison, and frutes
 according as the countrey brought forth. The which the
 Spanyardes seeing, were minded there to passe away the
 winter, & in the meane time to discover the commodities
 of the countrey, and to see if that there might be found any
 Mine of golde or siluer, or any other thing wherby they
 might gather any profit. By this meanes they remained
 there .viij. months together, and seeing things fell not out
 according to their mind, they toke their iorney forward,
 having to guide them .viij. of these wilde men, that brought
 them on their way about .lxxx. leagues, passing alwayes
 through the midst of other wilde men, more rude & less
 tractable than they before, for the which their guides wer
 vnto them as necessary as profitable. Finally, they knew
 of a truth, that they were come to y^e height of a place na-
 med *Morpion*, then inhabited of *Portingals*, some of them
 being

Being weary of so long a voyage, were determined to re-
 paire to the place before named: others to the contrary, said
 it were better to perseuer & goe forwarde to the river of
 Plate, distant farther by land 300. leagues. In which, for
 to make agreement according to the advice of the captain,
 the one part kept their way to Plate, and the others due
 toward Morpion. Perre to which place, these poore pil-
 grims beheld if they could espie any boat, until that they
 found a river running at the foot of a hill, in which they
 that drank, did perceiue certaine stones shining like sil-
 ver, of the which they bare a certaine quantitie to Mo-
 pion, distant from there 18. leagues, which place after wards
 was found to bear good & natural silver. And since the King
 of Portugall hath had from thence an infinite deale of sil-
 ver after that he had found the Mine, and brought it to
 good perfection. After that these Spanyards had rested the
 selues at Morpion, with the Portugalls their neighbors,
 they set forwarde to follow the others, & to kepe the way
 to Plate, being distant from Morpion, by sea 250. leagues,
 and by land 300. whereas the Spanyards haue found ma-
 ny Mines of golde and silver, and haue named it Plate,
 which signifieth in our language, silver. And for to inha-
 bite there, they haue edified certaine castles and holdes:
 and since some of the with other Spanyards, newly come
 to that place, not content with this fortune, haue enter-
 prised to saile even to the straight of Magellan, so named
 by him that first found it out. which is prieth with Ame-
 rica toward the South. And from thence entred into the
 peaceable Sea on the other side of America, where as
 they haue found many faire Ilands: and in the end they
 came to Moluques, which they kepe and inhabite at this
 day. By the which meanes there cometh a great tribute
 of golde and silver vnto the King of Spaine. This made
 in effect of this voyage, the which I thought good to note

Deuision of
 their company,
 for to kepe on
 to the river of
 Plate.

A very good
 Mine of silver.

Mines of gold
 and silver.
 Plate a river,
 and why it is
 so named.

The straight
 of Magellan.

The peaceable
 sea.

Ilands of Mo-
 luques inhabi-
 ted by the Spa-
 nyards.

by

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by the way, being shewed me in my Perambulation, by those that of a truthe had bene in the voyage.

Hovve the landes of the king of Spaine, and of Portingall are sepatated. Cap. 65.

The kings of Spaine and of Portingall, after that they had obtained many happy and fortunate victozies, as well in the East, as in the West in places by sea and land, not before knowne or discovered, deliberated for the greater assurance to deuide and limit al the countrey that they had conquered, and also to auoide quarels that here after might rise, as they did of the mine of gold that they had at the Cape of three points which is in Ginney: as also the Ilands of Cape verd, and many other places. Also every one may know, y one kingdome wil not haue two kings, no more than the world wil receiue two Sunnes. So it is that from the riuer of Marignan, betwene America and the Ilands of Antilles, that ioyne at Perou, vnto Terra Florida, nere to newe found lande, belongeth to the King of Spaine, the which hath also great Lordship in America, comming from Perou toward the South, on the West side toward Marignan, as is before shewed. To the King of Portingall did befall all that is from the said riuer of Marignan towards the South vnto the riuer of Plate, which is 36. degrees from the Equinoctiall. And the first place toward Magellan, is named Morpion, the second Mahanhoc, in the which place hath bene found many mines of golde and siluer. The thirde Port Sigoura, nere to Caape S. Augustine. Fourthly the point of Cronest Mouron, castel Marin, and Fernanbow, bordering the Canibals of America. To declare particularly

The cape of three poynts.

The lands of the king of Spaine in the Indies.

The lande that the king of Portingall hath in the Indies.

larly the places from one riuer to an other, as *Curlana*,
Caribes, neere to the sweete or freshe riuer, and royall.
 Likewise their lyings with other things, I wil forbear
 at this time. It shall suffice onely to know, that in those
 places befoze named, the *Portingals* are inhabited, and ca-
 tel how to entertaine the wilde men of the countrey, so
 that they liue together in peace, & trade many riche mar-
 chandise. And there they haue bartered and builded hou-
 ses and castles to resist their enemies. Now to retourne
 to the Prince of *Spaine*, he hath done the like for his part, Countreys not
 the which is as we haue shewed from *Marignan* to yet discouered.
 wards the West vnto *Molnques*, as wel on this side, as
 beyond in the West, & in the sea peaceable, the Ilands of
 these two seas, and *Perou* in the maine land, so that alto-
 gether extendeth of a great compasse, beside the countrey
 adioynning that in time may be found out, as *Cartagera*,
Cata, *Palmaria*, *Parisa*, great and little. The which two
 nations, specially the *Portingals* haue discouered muche
 land in the East countrey for their trade, the which not-
 withstanding they enioy not, as they do many places of
America and *Perou*. For to beare rule in that Countrey,
 they must get the loue and fauor of the *Indians*: other-
 wise if that they reuolt, they will destroy all that they
 finde, so y they must frame themselves so to their wayes,
 that they by no wise may be offeended. Now ye must note
 that their attempts and discouerings, was not without
 great bloudshed: specially of poore Christians, that haue
 leoperded their liues without hauing respect to the cruell
 inhumanitie of these people. To be short, there is no dif-
 ficultie be it neuer so dangerous, that withdroweth a
 mannes manly heart. We see in our *Europe*, how muche
 the *Romaines* at the beginning, minding to enlarge their
 Empire but with a litle land, to the respect of that which

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hath bene gotten within this sixtie yeares, haue shed the bloud as well of them selues as of their enemies. What furious and horrible dissipations of lawes, disciplines & honest conuersation hath raigned throughout the world, beside the ciuile warres of *Sylla* and *Marius*, *Cina*, and of *Pompey*, of *Brutus*, of *Anthony* & *Augustus*, more hurtfull than the rest: also hath folowed the ruine and decay of *Italy* by the *Gothes*, *Hunns*, and *Wandallians*, which also haue inuaded *Asia*, and ouerthrowne the kingdome of *Greece*, to the which purpose, *Ouid* seemeth to haue spoken these words.

We see how things doe chaunge and come to passe,
And now a people raigne that nothing vvas.

And he, the which had might and poure,
Dothe them homage, obey, and eke honoure.

To conclude, all humaine creatures are subiecte to chaunge more or lesse according as they be, rich or poore, high or lowe, little or great.

The deuision of the West Indies in three partes. Cap. 66.

Before that I passe any farther to describe this countrey by good right (as I thinke) named *Fraunce Antarctike*, or before *America* for the reasons that we haue alleaged, bicause of his largenesse which is without comparison, I am minded (for that I would the reader should the better vnderstand it) to deuide it in three parts: for since the time that other Countreies haue bene discovered, all the Countrey of *America*, *Perou*, *Florida*, and *Canada* and other places adiacent, to goe from the straight of *Magellan*, haue bene commonly called the west Indies, and is for bicause the people liue al naked, barbarous

rous and rude, as those that are yet in the *East Indies*. The which Countrey meriteth well the name of *India*, of the flood or riuer *Indus*, as we haue before shewed. This fair riuer entring into the *East* sea called *Indique* by seven mouthes or openings, as *Nyl* doth into the sea *Meditarium*, taketh his originall of the Mountaines *Arbiciennes* and *Beciennes*. Also the riuer *Gangis* in like case entreteth in by .v. openings into this sea, deuiding *India* into two partes, separating the one from the other. Therefore this region being so farre from *America*, for the one is in the *East*, and the other comprehendeth from the South vnto the west, we cannot say that others than those that haue first discovered these landes, haue added this name of *India*, seeing the beastly behauior and cruelitie of this people, so brutish without faith & without law, and not vnlike to diuers people of the *Indies* of *Asia* and of *Ethiopia*, of which *Plinie* maketh most ample mention in his natural history. By this meanes hath *America* obtained the name of *India* to the likenesse of that which is in *Asia*, for y they agree in manners, beastly brutishnesse, & other things, as we haue before shewed of the Occidental people, to those of the *East* parts. Therefore the first part of this land, containeth toward the South vnto the straight of *Magellan*, which is .52. degrees .30. minutes of the Equinoctiall line, I meane of the Austreall line, comprehending no part of the other land that is beyond the straight, the which was neuer knowne nor inhabited of vs, sauing onely from that straight comming from the riuer of *Plate*. From thence drawing towarde the West, far betwene these two Seas, are the provinces of *Patalia*, *Paranaguacu*, *Margageas*, *Patagones* or region of *Giaunts*, *Morpion*, *Tabaiars*, *Toupinambou*, *Amazones*, the countrey of *Brasil*, vnto y Cape of *S. Augustin*,
P.ij. the

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the which is .viij. degrees beyonde the line, the Countrey of *Canibals*, *Anthropophages*, the which regions are comprehended in *America*, compassed with the Ocean sea, and on the other side toward the South of the peaceable sea, which is otherwise the sea of *Magellan*. We will therfore ende this *Indian* land, at the river of *Amazones*, the which even as *Ganges* maketh the seperation of one *Indies* from another towards the East: also this notable floud, the which hath of bredth .50. leaguers, may make separation of *India*, *America*, and of *Perou*. The seconde parte shall begin from the sayde river, containing many kingdomes and provinces at *Perou*, the straight of land containing *Daryen*, *Furna*, *Popaian*, *Anzerma*, *Carapa*, *Quimbaya*, *Cali*, *Pasta*, *Quito*, *Canares*, *Cuzco*, *Chila*, *Patalia*, *Parias*, *Temistitan*, *Mexica*, *Cataia*, *Panuco*, the *Pigmeis* eue to *Florida*, which lieth .25. degrees of latitude on this side the line. I leaue the Ilands out, not comprehending them, although that they are of no lesse compass and greatnesse, than *Sicilia*, *Corfica*, *Cypris* or *Candia*, nor yet of lesse value, therefore shall this parte be limited towards the South to *Florida*. There resteth now only to describe the third parte, the which shall begin at *Nova Hispania*, or new Spaine, comprehending all the provinces of *Anauac*, *Ucatan*, *Enluacan*, *Xalixa*, *Thalco*, *Mixtecapan*, *Texenco*, *Guzanes*, *Apalachen*, *Pancho*, *Aute*, and the kingdome of *Micuacan*, from *Florida* vnto the land of *Bacalles*, which is a great Region, vnder the which also is comprehended the land of *Canada*, and the province of *Chicora*, (which is .33. degrees on this side the line) the land of *Labrodor*, newe found land, compassed with the frostie Sea on the North side. This Countrey of the *West Indies* being thus deuided, not specifying many things from the one ende to the other, that is to witte;

from

many things frō the one end to the other: that is to wit, from the Straight of *Magellan*, at the which we haue begun, vnto the ende of the farthest land of the *Indies*, it is more then .4800. leagues of length, and by this ye may descerne the bredthe, excepting the Straight of *Parias* before named, therfore they are now called y^e great *Indies*, being without comparison more greater than the *East Indies*. As touching the rest, I desire the reader to take in good parte this little deuision, vntil it please God to giue vs meane to make one more greater. Likewise to treate more at large of this countrey, but thus much I thought needefull in the meane time to bring to light.

Of the Iland of Rats. Cap. 67.

Leauiug these *Canibals* for the small comfort y^e there was to be had, hauing the winde at South, we sailed to a very faire Iland, distant frō the line .iiij. degrees, the which is very dangerous in the aboarding of it, for it is no lesse dangerous to a front thā some great Cape or Promentary for that it entreteth farre into the sea, and for rockes that are about it, and ranged on the coast side. This Iland was vnluckely found out to the mishappe of those that first did discouer it. Some *Portingall* ship passing by on that coast, for default of good gouernment, striking against a rocke nere to this Iland, brake in pieces and drowned, excepting .xxiiij. mē that saued them selues in this Iland, in which place they remained the terme of two yeares, wheras they died only two excepting, which in the meane time liued with Rattes, Birdes, and other beastes. And as on a time there passed by a ship of *Normandie*, that returned from *America*, they set their skiffe out for to rest in that Ilande, whereas they found these

The shipwreck
of a *Portingall*.

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The Ilande of
Rats & why it
was so named.

The comodities
of the Ilande of
Rats.

The Zone be-
twene two
Tropickes are
inhabited.

two poore *Portingalls*, that were onely left of this ship
wreake, the which they brought away with them. And
these *Portingalls* had named it the Iland of Rats, bicause
of the multitude of Rats of diuers kinds that there are,
so that they say, that their companions died onely being
bayed with these vermin. These beastes live with eggs of
Tortereles, that they make on the Riuage of the Sea, and
with birds eggs, wherof there is great store. Also when we
went for to seke fresh water, whereof we had such greate
nede, that some amongst vs were constrained to drinke
their owne water or vryne, the which dured the terme of
thre monethes, and the samyn foure monethes, we sawe
there so many birdes, and so pryncie, that we might haue
laden therewith our ships, neuerthelste we coude not
reouer fresh water, vnlesse we had entred very farre in-
to the countrey. As for the rest it is sayre decked with ma-
ny sayre trees, being greene the moste parte of the yeare,
euen like a goodly greene medowe in the moneth of May,
although it be within foure degrées of the lyne. Though
that this Iland is not inhabited, yet it is not vnpossible
no more than others in the Zone, as the Ilandes of S.
Homer, vnder the Equinoctial, & others. And if it wer in-
habited, I am wel assured, that it would make one of the
fairest places in al the Worlde and riche, there might be
made very good Sugar, Spices and other things of great
value. I know well that many Cosinographers haue had
this opinion that the Zone betwene the two Tropickes
was vnhabited for the extreame heate of the Sunne, not
withstanding y experience sheweth the contrary without
any farther contention, euen as the Zones to the two
Poles, bicause of the colde. Heroditus and Solon, affir-
meth that the hills *Hiperbores*, are inhabited, and likewise
Canada, drawing nere to the North: and other count yet
more

more nere approaching the colde Sea, of the whiche we
 haue alredy spoken. Therefore let vs retorne to our Iland
 of Rats. This place by good right is so named, for bicause
 of the abundance of Rats that lyue there, of the whiche
 there are diuers kindes, one kinde among the reste that
 the wilde men of *America* eat, named in their language
Sohiatan, and they haue their hayre gray, the flesh good &
 delicate, like a little leueret. There is another named
Hiexoufou, greater than the others, but not so good to eat,
 they are as great as those of *Egypt*, called Pharaos Rats.
 Others there are as greete as *Wlczels*, that the wilde mē
 eate not, for bicause that when they are dead, they stinke
 like carion, the which I haue sene: also there are founde
 diuersitie of Serpentes named *Gerara*, the which are not
 good to eate, but there are others named *Theirab*, that are
 good, for of these Serpentes there are diuers kindes, that
 are nothing venemous, nor like to those of our *Europe*, so
 that their biting is neither mortall, nor any thing dan-
 gerous: there are to be sene redde ones scaled of diuers
 coloures: lykelwise I haue sene grēne ones, as grēne as
 the bay leafe, they are not so greete of body as the others,
 notwithstanding they are very long. Therefore it is
 not to be marueled at, how these wilde men there aboutes
 eate these Rats without daunger, and Serpents euen as
 they do *Lezardes*, as before we haue shewed. Likewise
 nere to this Ilande is founde a kynde of fish, and also v-
 pon the coaste of *America* very daungerous, also much
 feared and redoubted of the wilde men, for that she is a
 rauening fish, and as daungerous as a *Lyon* or a
Woulfe famished: this fish is named *Houperon*, in
 their language, and eateth other fish in the water,
 excepting one that is as greete as a little *Carpe*,
 which they call *P.uy.* the

A boundance
of Rats.

Sohiatan a kind
of Rats.

Hiexoufou
another kinde
of Rats.

Gerara a kinde
of Serpent.
Theirab.

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A kinde of
straunge fische.

the which foloweth him alwayes, as if there were some Sympathia or secreete loue betwene them, or else he foloweth him for to be preserved and kept sure from other fishes. So that the wilde men fishing all naked, as they do alwayes feare him, & not without a cause, for if he catche them, he will either drowne them, or strangle them, or looke where he toucheth, he carrieth alway a piece with his teethe. Also they will take heed how to eate of this fische: but if y they can take him aliue, as they doe many times, for to be reuenged of him, they kill him with arrowes. Being therefore there a certaine space of time, turning hère and there, I behelde many straunge fishes that are not in *Europe*: among the which, I saw two very monstrous, having vnder the throte like two Goates dugges, a thing on the chin, that for to see too, was like a Goates beard. Beholde how nature the great workemistresse, taketh pleasure to varifie hir workes, as well by water as by land, as the cōning workman beutifieth his work, exceeding the common trade of his Arte and science.

The euill disposition of the
aire by the Equinoctiall.

How vve continued our course, vvith a declaration of the Astrolabia of the sea.

Cap. 68.

Or bicause that we found no great consolation, nor comfort of our trauails in this Iland. It behoued vs without any tarying, to hoise sail with an indifferent winde, vntill we came vnder the Equinoctiall, whereas the sea and the windes are also vnconstant. Also the aire is alwayes seene there troubled: if one side be faire, the other is troubled, and threatneth soole weather, so that for the most parte there is raine and thunder, which can not be without danger to y Nauigants. Now before they
come

come neere to this line, the good Nauigantes, Pilots, and
 Mariners, being expert, take counsel or beholde alwayes
 their Astrolabia, for to knowe the distance and lying of
 places from thence where they are. And because this so
 necessarie an Instrument for Nauigation commeth now
 in talke, I will speake there of lightly by the way, for the
 instruction of those that wil solow the sea, being so great
 that the vnderstanding of man cannot well comprehend
 it. And that which I speake of the Astrolabia, as much
 may I say of the Rule or nedell of the sea, by the whiche
 they may also conduct right the ship. This Instrument
 is so politike, that with a little paper or parchement, as
 broade as the palme of my hand, and certayne lines mar-
 ked which signifieth the windes, and a little Iron with
 the which this Instrument is made, by his onely natural
 vertue that a stone giueth him, and bloweth in his pro-
 per mouing, and without any touching, sheweth where
 is the East, the West, the North and the South, and
 also al the thirtie two windes belonging to Nauigation,
 & it sheweth them not onely in one place, but in al places
 of the worlde beside other secretes, that I omit for this
 present, wherby it plainly appeareth that the Astrolabia,
 the nedell or compasse, with the *Carde Marin*, are well
 made, and that there shewing and perfection as is a wo-
 derfull thing, for that a thing so great as the Sea, is pi-
 ctured in so little a space, and so agreeable that by the same
 men vndertake to sayle rounde about the worlde. Then The significa-
 the good and perfect Astrolabia, is no other thing than the tion of the
 Sphere pressed and represented in a playn, accomplished Astrolabia.
 in his compasse with. 360. Degrees, that answer to the
 circute of the Worlde, deuided in like number of Degrees,
 the which agayne must be deuided into foure equal parts
 in our Instrument, that is. 90. in enery parte, the whiche

P. v.

after,

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afterwarde ye muste parte by five and five, then holding your Instrument by the ring, rayse it or hold it towarde the Sunne, so that the Sunne beames may enter in at the hole, then looking to your declination in what yeare moneth and day ye are in when ye take the height of the Sunne. And if the Sunne be towarde the South which is on the coast of *America*, and ye be towarde the North, ye muste take from your height as many degrees as the Sunne hath declined, from the line of γ which we speke towarde the South. And if that in taking of the height of the Sunne, ye be towarde the South beyonde the Equinoctiall, and the Sunne be in the North, ye muste in lyke manner take away so many degrees, as the Sunne hath declined from the lyne towarde our Pole, as for example: if ye take your height the Sunne being betwene the Equinoctiall and you, when ye haue taken the sayde height, ye muste for to knowe the place where ye are, be it in sea or lande, adde your degrees which the Sunne is declyned from, farre from the lyne with your height, and ye shall finde that which ye demaunde, the which is to be vnderstanded as much of the Pole *Artike*, as *Antartike*. Thus much by the way Gentle Reader of our Astrolabie, leauing the rest of the knowledge and vsage of this Instrument to Astronomers and Astrologians, that make dayly profession thereof. It shall suffice that which I haue spoken, the which I knowe to be necessary and needefull to Nauigation, chiefly for those that are ignozant and not yet exercised therein.

Of the departing of our Equator or Equinoctiall. Cap. 69.

I thinke there is no man of Spirite, but that knoweth that the Equinoctiall is a trace or circle, imagined by the midst of the Worlde, from the East to the West, in equall distance of two, so that from the sayde Equinoctiall to eche one of the Poles, it is. 90. Degres, as we haue at large treated before, and of the temperatnesse of the ayre, that is there about, of the Sea and of the fishes. There resteth now somewhat to speake in our returne, of that which before we left out, passing therefore about the firste day of Aprill with a fauourable winde keeping our right course with sayle spread right to the North, ne-
How the Au-
thor departed
from Thequi-
noctiall.
 uerthelesse we were molested with one ill commoditie, the which was, that daye and night it ceased not to raine, the which notwithstanding came well to passe for vs to drinke, considering our necessitie, for the space of two monethes and a halfe, enduring thys for that we colde get no fresh water.

And God knoweth whether we drancke not our fill euē with open throte, considering the extreame heat that burned vs: it is true that the rayne water in those parres are corrupted for the infection of the ayre, from whence it cometh: for that whereof the rayne engendreth, is depraued in such sort, that if a body wash their hāds therewith, there wil ryse pushes & bladders. I knowe well that
Certayne rayne
water corrup-
ted.
 many Philosophers hold opinion, that some rayne water is vnholosome, & they set difference betwene these waters, with reasons which at this time I wil not allege anyding p̄oliritie: wel what corruptiō is euer came of it, yet neuerthelesse it behoued vs to drinke therof though it had
 cost

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cost vs our liues. Furthermoze this water falling on a clothe woulde stayne it and leaue a spot that scant would be gotten out. Nowe therefore after we had passed the lyne, it was needfull for our conduct, to beginne to counte our degrees, from thence vnto our *Europe*: as much muste be done of them that goe thither, after that they are come vnder the sayde line. The Ancient Cosmographers, measured the earth the which we may also doe, by stades, paces, and fete, and not by degrees as we doe, as affirmeth Plinie, Strabo and others, but Ptolome did since inuente degrees, for to measure bothe the Sea and the land, which before was not a lyke measured, and this is much more easy. It is then Ptolome that hath compassed the whole worlde by Degrees, as wel in length as in bredth, finding 360. Leagues, and in euery degree. 17. Leagues & a half, as I vnderstande of our Pilots, that are expert in Nauigation. So that the whole world hauing the Firmament and the Clementes in his conference, contayneth 360. degrees equally by twelue signes, whereof euery one hath 30. degrees, for 12. tymes 30. make iust. 360. A degree contayneth 60. minutes, a minut. 60. thirdes, a thirde. 60. fourthes, a fourth. 60. fiftes, vnto 60. tenthes. For the proportions of the firmament, may be parted in so many partes, as we haue sayde. Then by the degrees we find the longitude, latitude and distance of places, the latitude from the line to our Pole, whereas there is. 90. degrees, and so much beyonde, the longitude is taken from the fortunate Islands to the Caste. Wherefore I saye to conclude, that the Pilot that woulde sayle, ought to consider these things, the firste in what hight of degrees, he findeth himselfe, and in what hight the place is that he will goe to, secondly the place where he findeth himselfe, and the place whether he hopeth to goe, that is to know, what distance

The diuision
of a degree.

How ye may
know the latitude
longitude
and distance of
places.

stance and length there is from one coaste to another.
 Thirdly to knowe what winde or windes will serue for
 Nauigation, all the whiche he may knowe and see by his
 compasse and other Instrumentes of the Sea. Following
 alwayes our course sixe degrees at this side our lyne, kee-
 ping the *Caape* on the North of vs vntill the. 15. day of A-
 prill, at which tyme we knewe the Sunne to be directly
 vnder our Zenith, the which was not without enduring
 great heat as ye may wel thinke, if ye consider the heat of
 is hetherwarde the Sunne, being in Cancer, whiche is
 far from our Zenith to vs that inhabit in *Europe*. Nowe
 afoze going any farther, I wil speake of certayne flying
 fishes, that I left out when I spake of fishes vnder the
 lyne. It is therefore to be noted, that vnder the lyne ten
 degrees on this side, and beyonde there is sounde aboun-
 dance of flying fish, that flyeth hye in the ayre, being follo-
 wed of another fish that woulde deuoure him. So that
 by the quantitie of him that flyeth, ye may easily conie-
 cture the quantitie of the other luying by praye. Among
 the which the *Dorade* (of whom we haue before shewed)
 doeth folowe hym aboue all others, for that his flesh is
 very delicate and tender: of the which also there are two
 kinds, the one is lyke a herring, the which is, that which
 is so chased of others, this fish hath foure wings, two
 great ones, lyke vnto the wings of a bat, and two other
 little ones neere to the tayle: the other is made lyke a
 Lampzon, of the which kindes there are fewe found, but
 onely. 15. degrees on this side, and beyonde the lyne, the
 which to my iudgement is the cause that those that haue
 set out booke of fishes, haue left them out beside many o-
 thers. The *Americans* name this fish *Pirauena* he flyeth
 lyke a Partridge, and the little one flyeth much better and
 higher than the other, and sometymes they are so neere
 chased

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wordes I will sooner giue credit, than to many Historiographers in these daies, that writ by heare say, reporting to vs things that they neuer sawe. To this purpose I remember that they woulde perswade vs, that in high *Africa*, there was people that had eares hanging downe to their haies, the which is nothing so but a manifest fable and lye. The fifth prouince is *Canar*, hauing on the west side the South Sea, the which is a maruelous cold countrey, for the Frost and Snowe lyeth there all the yeare long. And although that in others Regions of *Perou*, the colde be not so violent, and that there cometh and proceedeth great plenty of good fruites, yet there is not such temperatnesse in Sommer, for in Sommer in other places the ayre is extreme hot & vntemperat, the which causeth a corruption chiefly in the fruites. Also that venemous beastes are not founde in colde countries as they are in hote regions. Therefore al being considered, it is harde to iudge which of these countries ought to be preferred before the other: to this we may replie that there is no commoditie, but that hath his incommoditie. Moreover there is yet another named *Calao*, wherein is more trading and occuppyng than in any other countrey in *Perou*; the which also is the cause, that it is better peopled. It extendeth from the East coast, to the mountaynes of *Andes*, and from the Weste to the mountaynes of *Nahades*: the people in this countrey is named *Xuli*, *Chilan*, *Acos*, *Pomata*, *Cepita* and *Trianguanaco*. Although it be wilde and Barbarous, yet it is neuerthelesse very tractable, bicause of the marchandise and trade that there is vsed, otherwise, it woulde not be lesse confirmable than the rest of *America*. In this countrey there is a great lake named in their language *Titicata*, whiche is to say, *Ilande*

Canar a very cold countrey.

The prouince of Calao.

Titicata a Lake

horses, the which make the countrey in many places un-
 accessible, so that we cannot there drive our Cartes, and
 Horses laden there as we do here. In this countrey of
 Perou, there is many faire provinces among the which
 the most chieft towards the North is *Quito*, the which
 extendeth in length from the East to the West aboute
 60. Leagues, and in bredth. 30. Next to *Quito* is the pro-
 vince of the *Canaries*, having towards the East the Ki-
 nger of *Amazones*, with many mountaynes and hills, and
 inhabited with a Barbarous and wilde people not yet
 converted: besides this there is the province that the Spa-
 niards have named *S. James* of olde port, beginning with
 in a degree beyonde the lyne Equinoctiall. The fourth
 which they call in their language *Taxamilca*, extendeth
 to the greate Citie of *Tongilla*, the which after that their
 King *Atabalyba* was poysoned, *Pizare* seeing the fruitfull
 commodities of the countrey, caused there to be builded a
 Colon and a Castell. There is yet another named *Cuzco*,
 in the which the *Ingies* have long tyme raygned, being a
 people so named, whiche have bene in tymes past mighty
 Lords. And this worde *Ingies* is as much to say as Kings.
 And in their tyme their Kingdome & limits was so greate
 and large, that it contayned aboue a. 1000. Leagues from
 one end to another. Also this countrey beareth the name
 of the chieft Citie, as doeth *Rhodes*, *Metelin*, *Candia* &
 other countreys taking their names of the most renowned
 Colonies and Cities, as I have shewed. Furthermore
 being on a tyme at *Caape Finistra* in Spayne, a Spaniard
 shewed me, that in this countrey of *Cuzco*, there is
 founde a people that have their eares hanging downe
 to their shoulders, having hanging on their eares,
 greate pieces of fine and pure shining Golde, well polli-
 shed and better than any other Golde in Perou, to whose

The moste re-
 nomed prouin-
 ces of Perou.
Quito a regio.

The province
 of the *Canaries*

S. James of olde
 porte.
Taxamilca.

One *Cuzco*.
 the kingdome
 of the *Ingies*.

the word *Ingies*
 is as much to say
 as Kings.

the word *Ingies*
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 as Kings.

wordes

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Canar a very cold countrey.

The prouince of Calao.

Titicata a Lake

Iland of Fethers, for that that in this Lake there are certaine lyttle Ilands, in the which are founde a great number of byrds great and small, and of such diuers kyndes as is almost vncredible. Now the last countrey that is in *Perou*, named *Carcas*, next adiacēt to *Chila*, in the which standeth the famous and rich Citie of *Platte*, the countrey being very rych, bicause of the sayre Ri- uers and Dynes of Golde and Siluer. Therefore this great countrey containeth, & is called all that is com- prehended from the Riuer of *Platte* vnto *Quitto*, as we haue already shewed, and of which we haue declared y eight principall countries and prouinces. This maine land being so long and broade is like to the fygure of a triangle, although that many call it an Ilande, the which cannot, or else will not make a difference be- twene an Iland & that which we call almost an Iland. By this meanes ye neede not to doute that from the straight of *Magellan*. 50. degrees of latitude, and. 30. minuts, and. 303. degrees of longitude beyond the lync, being moze than. 68. degrees, on this syde is the maine lande. In dede if that this little lande betwene new Spaine & *Perou*, hauing in bredth but. 17. leagues from the Ocean to the South, were cut from the one Sea to the other, then *Perou* might be called an Iland, but *Daryen*, a straight of lande, so named of the Riuer of *Daryen* a *Daryen*, doth let it, yet it behoueth somewhat to speake straight of of *Perou*. As touching the Religion of these wyld men land. of that countrey, which are not yet reformed to our Fayth, they holde a very straunge opinion of a great A great super- bottell that they keepe secretly, saying that the Sea stition of cer- in times past passed out thereof with all his Fishes, taine people of *Perou*. and that out of a nother thing proceded the Sunne & Bohitis cer- the Moone, the first Man, and the first Woman, the taine Priests. which

Laake.

Carcas a coun-
trei of *Perou*,

Platte a large
and rych Citie.

The lande of
Perou, is lyke

the figure of
a Tryangle.

Daryen a

straight of

land.

A great super-

stition of cer-

taine people of

Perou.

Bohitis cer-

taine Priests.

The newe founde world

The Idolatry
of these people

The Spaniards
are lords of all
Perou.

The riches of
the Ilandes
of Perou.

Ingas a valiant

which their false and deceitfull priestes haue persua-
ded and shewed them, named *Bobitis*, and they haue be-
leued and giuen credit thereto a long tyme, vntil that
the *Spaniards* haue dissuaded the most parte of these
vceanes and delusions. Besides this these people are
very idolatrous aboue others. One worshippeth accor-
ding to his minde what pleaseh him. The fishers wor-
ship a fish named *Lyburon*, and the rest worship certain
beasts and byrds: Those that labor the ground & make
gardens, worship the Earth, but they all in generall
take the Sunne to be a great God, lyke wise y^e Moone
& the earth, thinking that by the Sunne & the Moone,
all things are ruled and gouerned. In swearing or ta-
king an othe, they will lay theyr hand on the Earth, &
beholde the Sunne, they also holde opinion that there
hath ben a Deluge as those of *America*, saying that
there came a Prophet from the North parts, that dyd
maruels, the which after he was put to death, had ne-
uerthelesse power to lyue. The *Spaniards* occupy all
this mayne land from the Riuer of *Marignan*, vnto
Furna and *Daryen*, and yet more further on the west
coast, which is the straightest or narrowest place of the
mayne lande, by the which the way lyeth to *Molugues*.
Furthermoze it extēdeth to the Riuer of *Palme*, where
as they haue so well edified and peopled all the coun-
trei, that it is a maruellous thing to see the riches that
at this day, that countrey bringeth forth, lyke vnto a
great kingdome. First to begin almost thoroughout al
the Ilands of *Perou*, there are Mines of Gold or siluer,
with certaine Emerauldes and Turkeses, neuerthe-
lesse hauing not so lyuely a coloz as those y^e come from
Malaca and *Calicut*. The most welthiest people of all
the countrey of *Perou*, are those y^e they name *Ingas*, va-
liant

liant aboue other nations, they worſhip cattell and all other kynde of domeſticall beaſts, in greater number than we doe here, ſoꝛ the countrey thereto is giuen in ſuch ſoꝛte, that beaſtes hydes and ſkyns of all ſoꝛts, is their chief marchandiſe, and they kill the beaſts onely ſoꝛ theyꝝ ſkynnes. The greateſt number of theſe domeſticall beaſts are become wyld, bicauſe that there are ſo great multitude, ſo y they let them ſtray in the woods day & night, ſoꝛ that they haue no place to harbor the in their houſes. And ſoꝛ to take the, they ſet ſnares and chaſe them as we doe Gleniſon. As ſoꝛ Corne as I vnderſtand, it cannot profit there noꝛ grow in no part of *Perou*, no moze than in *America*. Therefore aſwell gentlemen as others, lyue with a kynde of ſuſtenance y they name *Caffade*, which is a kinde of cakes made of a roote named *Manihot*. Furthermoze they haue great plenty of *Myll* & fiſh. As touching wine there groweth none, in ſtede whereof they make other kyndes of beuerege. This mach as touching the circuit of *Perou*, the which with his Ilands of the which I wil treat hereafter, is brought to ſuch a foꝛme, that at this preſent ye ſhal finde towneſ, caſtels, cities, boꝛoughes, houſes, biſhopꝛicks, comon weales, & all kinde of liuings, ſo y ye will iudge it to be a nother *Europe*. By this we know how great the power & goodneſſe of our God is, & his prouidence to all people, ſoꝛ euen as y *Turks*, *Mores* & heathen people ſeke to deſtroy Chriſtes religion. ſo contrarily, in other places it doeth moze increaſe. Thus far touching *Perou*, which in our retourne we coaſted on y left hand, as in ſayling thether we coſted *Africa*.

Corne wil not
proſper nor
grow in A-
merica.

Caffade a
kinde of ſuſte-
nance.

Perou may be
thought to be
a new *Europe*.

Of the Ilands of *Perou*, and chiefly of the
Spanish Iland. Cap. 71.

Now y I haue ſhewed of y lande of *Perou*, ſeing y in
y courſe we haue in oure retourne coſted certaine
Ilands

M. iiij.

The newe founde world

The Ilande of
Spaine before
named Haiti
& Quisquia.

The Promē-
taries of the
Spanish Iland,
Tiburou, Hig-
ney, Lobos,
Orane a Riuer,
Saint Domi-
nic the chiefest
citie in that
Iland.

The most re-
noured riuers
in Noua Espā-
nia.

The auncient
Religion of
the inhabitants
of this Iland.

Ilands on the West Sea, called the Ilands of Peron, for that they border the lande, I thinke it good in lyke case somewhat to write thereof, for bicause we were come to the heighth of one of these Ilandes named the Spanish Iland by those that first did discover it, being before named *Haiti*, which is as much to say, as sharpe or sewer land. Also it was named *Quisquia* the great, and of a truthe it is so faire and great, that from the east to the west, it is .50. leagues long, and of bredth from the North to the South .40. and in compasse or circuit more than .400. and is beynd the Equinoctiall lyne .18. degrees, hauing toward the East the Iland of Saint Iohn with many other small Ilands, much to be feared and dangerous for Saylers, and toward the West, it hath the Ilands of *Cuba* and *Jamaica*, on the North syde the Ilands of the *Canibals*, and toward the South the *Cape of Vela*, planted on the mayne land. This Iland sheweth lyke to *Sycilly*, in tymes past that first was named *Trinacria*, for y it had .3. promētaries very eminent, lyke vnto that of which we speake, the which hath three standing very farre into the Sea, of the which the first is named *Tiburou*, the second *Higney*, y third *Lobos*, which is a syde of y Iland, which they haue named *Beata*, almost full of y wood *Gaiac*. In this Spanish Iland, are found many fayre Riuers, among y which y chiefest named *Orane*, passeth rounde aboute y chiefest Citie named by y Spaniards *Saint Dominick*, the others are *Nequa Hatibonice* & *Hagua*, full of very good fishe and pleasant to eate, the which is bicause of the temperatnesse of the Ayre and goodnesse of the ground and of the water: these Riuers runne about into the Sea almost all on the East syde, y which meeting together, make a very large Riuer backed on bothe

both sydes, befoze that this Iland was discovered of y^e Christiāns, it was inhabited with wilde men that were Idolaters, worshipping the diuel, who shewed him self to them in diuers similitudes & lykenesse. Also they made many & sundry Idols, according to the visions & sights that they had, as they do at this present in many Ilands & maine land of that countrey: the others worshipping many gods, chiefly one aboue the rest, the which they esteeme to be a maker of all things: and they represent his figure in an Idol of wood, being set in some tree garnished with leaues and fethers. Likewise they worshipping the Sunne & the Moone, & other celestiall creatures, the which now the inhabitāts that are there do not vse, for that they are reformed to y^e Christian faith and to all kynde of ciuilitie: I know wel that in times paste there haue ben some y^e haue not regarded it.

We reade of *Caius Caligula*, an Emperour of Rome, though he dispraised & hated y^e diuine power, yet neuer thelesse he quaked & trembled for feare, when y^e there appeared any shew or tokē of gods wrath. But befoze y^e this Iland of which we speake, was brought to subjection vnder the *Spaniards*, (as I haue ben enformed of those that were at the conquest) the wylde men killed aboue ten thousand Christians, vntil y^e the *Spaniards* had fortified the selues in certain places: after which time they killed a great multitude of y^e inhabitants, y^e rest y^e were left they led captiue into diuers countreys, and made them slaues. And after this sort they haue vsed them of y^e Ilands of *Cuba*, of *S. Iohn Iamaique*, the holy crosse, & the *Canibals*, with many other Ilands & maine countreys. For at the first the *Spaniards* & *Portingals*, for that they would haue the better dominion & rule, learned to liue after their maner, alluring them by gifts

C. Caligula
Emperour of
Rome.

The newe founde world

and faire wordes, alwayes keeping them in their fauor,
vntill that in proces of time they saw how that they
were able to mate and ouercome them, then they began
to reuolte from their former vse, taking this rude people
and vsing them lyke slaues, they prouoked them to laboꝝ
the earth, otherwise they had neuer come to the perfection
of their enterpryse. The mightiest kings of this countrey,

Casco, & Apina
rich & plenti-
full Ilands.

The fruitfulnessse
of this
Iland named
Noua Espania.

are in *Casco*, and *Apina*, rich and famous Ilands, aswell
foꝝ the Golde and Siluer that there is founde, as foꝝ the
fruitfulnessse of the land. The inhabitants weare nothing
but Golde about them, as large bouckles of two oꝝ thre
pound waight y^e pce, hanging at their eares, the weight
whereof maketh their eares to hang halfe a fote long,
the which causeth the *Spaniards*, to cal them greate eares.
This Iland is very rich in Mines of Golde, as are ma-
ny others of that countrey, foꝝ there are founde few oꝝ
none but either hath Mines of Gold oꝝ Siluer. Further-
more, it doeth abounde with horned beastes, as Oxen,
Kyne, Sheepe, Goates and an infinit number of Hogs,
also very fayre Horses, the which beastes foꝝ the most
parte are become wylde as we haue shewed of the maine
lande. As touching Corne and wyne they haue none but
that which is brought from other places, and therefore
in stede of bread, they eate much *Cassade*, made of the
meale of Rootes, and in sted of wyne, they haue very good
and swete drynks made of diuerse fruites, as the Syder
of *Normandy*. They haue an infinit number of good fish,
of the which some are very straunge, among the which
there is one named *Manaty*, the which is taken in the
ryuers, and also in the Sea, but the greatest store are in
Ryuers. This fish is lyke to a Bucke oꝝ Goats skynne,
being fylled wyth oyle oꝝ wine, hauing two feete on both
sydes of the shoulders, with the which he swimmeth, and
from

from the brest to the taylor deminisheth of greatnesse, Description of
his head is lyke to the head of an Ore, hauing a slender Manati a
face, the chyn ful & great, and very lyttle eyes: this fish strange fish.
is ten fote broad & twenty fote long, hauing a graye
skynne, heary lyke to an Ore hyde, so that with his
skynne the people of the countrey make shoues accor-
ding to their maner: his fete are all rounde, garnished
eche one with foure long clawes lyke to the fete of an
Olyphant. This fish is more disformed and mishapen,
than any kynde of fish in that countrey. Notwithstan-
ding very good to eate, hauing a tast more lyke to bele,
than fishe. The inhabitants of that countrey do gather
the grease of the sayde fishe, for that it is very good for
their Goate skyns of the which they make very good
marokyns: the black slaues or *Neigers*, do anoynt their
bodies therewith to make them better disposed & their
ioyntes to be playable, as the *Africans* doe with oyle of
Olyue. Within the head of this fish are found certaine
stones, of the which they make great store, for y they
haue proued them to be good against the colyke, be it in
the Raynes or in the bladder. The femals of this fish
bring forth their yong ones quick, with out egge, as
doth y *Whale* & the *Grampyn*, also she hath y. rothers
lyke beasts on y earth, with y which they giue suck to
their yong ones. A *Spaniard* that had dwelled long time
in this Island shewed to me, y a gouerner of y countrey
did nozish one in a cesterne, y terme of .30. yeares, the
which in proces of time became so priuie, y she wold al-
most suffer one to lay his hand vpon hir. The wyld men
will take this fish hard by y shore as she feedeth vpon y
grasse. I leue to speake of many byrds clad with diuers
rich coloured fethers, w which they make tapissary, & men with fe-
thers, they
figurs of me, & womē, beasts, birds & other things, they
trym

Stones good
for the colyke.

Diuers fayre
workes made
by the wylde
men with fe-
thers.

The newe founde world

Hulias and Caris
is a kinde of
strange beasts.

S. James Island.
S. Johns Island.

trim them vpon some linnen clothe, & therewith they garnish hats, caps and gounes, the which is very fayre & pleasant to beholde. Of strange foure footed beastes there are none founde, but onely those of which we haue spoken. Neuerthelesse there is founde two kynde of lyttle beastes, as little as Coneyes, the which they name *Hulias*, and *Caris*, good to eate. That which I haue sayde of this Island, I may in lyke maner speake of the Island of S. James before named Iamaica, on the east side it hath y^e Island of S. Dominike. There is a nother faire Island named *Bouriquan*, in their countrey spech, but in the carde *Marinus*, it is named S. Johns Island, y^e which on the East side hath lying the Island of the holy crosse, and other little Islands of the which some are inhabited, the others are deserte. This Islande from the East to y^e west containeth aboute .52. leagues, of length .300. degrees no minutes, and of latitude .18. degrees no minutes. To be short, there are many other Islandes in those parts, the which bicause of the multitude I omit. Also for that I could haue no particular knowledge of them, I will not here forget, that in all these Islandes there are founde no rauening beastes no moze than in England, and in the Ile of Creta.

Of the Island of *Cuba*, and of *Lucaia*,

Cap. 72.

The description
of the Ile of
Cuba.

Now there resteth of all the Islands of *Perou*, to re-
herse some secrets of the Island of *Cuba*, & of cer-
taine others adiacēt, & yet to say the truthe there
can be little moze spoken than that which hath ben al-
redy sayd of y^e Spanish Island. This Island is moze grea-
ter & larger than the others, for it is reckned from the
Promontarie that is on the East syde, to the other that
is

is on the west syde thre hundreth leagues. And from the North to the South seuentie leagues. As touching the disposition of the aire, there it is temperate, so that there is no excelle of heate, nor yet of colde. There are found rich mines of Gold & Silver, likewise other metals. On y sea side are found faire riuers that procede from the high hills, the waters whereof are excellent, with great quantitie of good fish. Moreover before it was discovered, it was better peopled with wyld men than any others, but at this day the Spaniards are lords and masters. The myddest of this Ilande hath two hundreth nintie degrees of longitude, no minutes, and of latitude twenty degrees no minutes. There is a hyll harde by the Sea syde that is all salte, more higher than that of Cipris, greate number of trees of cotton, brasyl, boznebeame, also salte of the earth proceeding out of a nother mountaine very high and blackishe. And of this kynde there is founde in lyke maner in the Iland of Cipris, named of the Grekes, Oryctos, the which also is gotten in a mountaine hard by the Sea. Furthermoze, there is founde in this Ilande great store of Azer, Vermilion, Alume and other things that are taken out of the bowels of the Earth. As touching byrds and foules of the Ayre, there is a kynd of Partridge very little, being of a red coloz, and also of divers other colours, their fleshe is very delicate. The rusticall people of the mountaines do nourish a number of them in their houses, as we do here pullein, and many other things worthy to be noted and wrytten. First there is a valley that is in length thre leagues betwene two mountaines, where as are founde an infinite number of bowles of stone, great and little, being naturally engendred in that place, although some

A salte hill.
Salt of the
Earth.

A kinde of
Partridges.

R. v.

would

The newe founde world

A wonderfull
lykor proce-
ding from a
hyll.

Bre a kynde
of lykor.

Why in times
past the wales
of Babylon
were so strong
The Ilands of
Lucaia.

would iudge them to be made artificially. Sometimes there is founde some so great, that foure men would be combered to cary away one, the others are lesse, and some so little that they excede not the quantity of a little egge. The seconde thing worthy to be noted is, that in the same Ilande there is a mountaine nere to the riage of the Sea, out of the which runneth a likor like to that which is made in the fortunat Ilandes named *Bre* as we haue befoze shewed, the which runneth doune into the Sea. *Quintus Curtius* in his booke which he hath made of the *Feestes* of Alexander y great, sheweth that he being come to a citie named *Memi*, was desirous to see a great pitte or caue, in the which there was a fountaine that rendred great quantitie of gumme very strong, being vsed with other thinges, so that the authour thinketh for this onely reason the walles of Babilon to haue ben so strong, for that they haue bene made of such thinges, the which is not onely founde in the Ilande of *Cuba*, but also in the countrey of *Themistitan*, and on the coast of *Florida*. As touching the Ilands of *Lucaia*, (being so named for that they are many in number) they are northward of the Ilande of *Cuba*, and of *S. Dominike*, they are more than .iiij. hundredeth in number, all little ones and not inhabited, vnlesse it be the greatest that beareth the name of all the others named *Lucaia*. The inhabitants of this Ilande commonly goe to trafficke on the maine lande, and to other, Ilands. They that inhabite there, as well men as women, are whiter and more fairer than in any of those parties or countreis. Seeing that I am in talke with these Ilands & of their riches, I will not forget somewhat to speake of the riches of *Potosi*, the which taketh his name of a highe mountaine y hath in height
a great

a great league, & halfe a league compasse. This mountaine is marvellous riche, bicause of the great Mines of silver, tyn, and brasse which hath ben found almost at the top of the mountaine, and this Mine of Syluer hath ben found so good that in one quintall of the Mine is found halfe a quintall of pure Syluer. The slaues do no other thing but worke & fetch Syluer from the Mine, & they cary it to the principall and chief towne of that countrey, the wich was edified at the bottome of the hyll by the Spaniards. Synce this Mine was found out, all the countries, Ilands & mayne lands be Inhabited with certaine wyld men all naked as in other places of *America*. Thus much as touching *Peron*, and of his Ilands.

The mountayne of Potosy, very rich in Mines.

A description of *Noua Espania*, and of the great citie of *Themistitan* edified in the vvest Indies. Cap. 73.

For bicause that it is not possible for all men to see sensibly all things during his age, be it either bicause of the continuall alteration and changing of things that are here in this world, or bicause of y long distace of places & countries, God hath giuen the meane to represent them not onely by wryting, but also by picture by the industry & laboz of those that haue sene them. I haue sene set out by figure, many auncient, as those of Iason, of Acteon, Eneas, Hercules, & many other things y which we may dayly see in their proper forme, without figure, as are many kynds of wild beasts. For this cause I mynd to set forth & rehearse vnto you, y great & large citie of *Themistitan*, as nere as is possible, being sure & certaine y few among you haue sene it, neither can ye well go & see it bicause of the long & dangerous nauy.

Themistitan

The newe founde world

navigation that it behoueth ye to make. *Themistitan* is a citie edified in newe *Spayne*, the which taketh his beginning at the straight of *Ariana*, and endeth on the north side at the river of *Canuca*. In times past it was named *Anauak*, and since because it was discovered and inhabited of *Spaniards*, it hath receiued the name of newe *Spaine*. Among the which landes, the first inhabited was *Lucathan*, the which hath a point of lande lying out into y^e sea like vnto the lande of *Florida*, notwithstanding that those which make the *Cardes Martius*, haue forgottē to make the best, the which setteth out their shew or description. Now this *Noua Espania*, on the East, West, and South side, is compassed with the west sea, and on the North side to the new world, the which being inhabited, is sene beyond in the same North, an other lande not known of the Modernes, for the which I will not stand therein. *Themistitan*, which is a strong Citie, great and very riche in the countrey befoze named, is founded on a greate Lake, the way that goeth to this Citie is not broader than the length of two speares, being so named of him that laide the foundation, named *Tenuth*, sonne to the Kinge *Iztacmixcoatz*. This citie hath onely two gates, the one to enter in, the other for to come out at. And not farre from the Citie is a brydge of wood, a tenne fote broad, the which was made for the encreasing & diminishing of the waters: for that Lake riseth and falleth like vnto the Sea. And for the defence of the citie there is yet many others like in maner to *Venice*, edified in the sea. That countrey is compassed with very high mountains, & the plaine cuntrey hath in circuit .150. leagues, in the which is found .ij. lakes that occupy a great part therof, for bicause y^e these .ij. lakes haue of circuit .50. leagues,

of

of the which thone is fresh water, in the which is many good small fishe, and the other is salte water, the which besyde his bitternesse is venemous, and therefore it can nourish no fish, the which is against the opinion of those that thinck it to be but one Laake. The playne is separated from the sayd Laakes by certayne mountaynes, and at their farthest parte they are ioyned with a straight or narrow land, by the which men are conducted with barkes and boates euen into the Citie, the which is standing on the salt water, & from thence to the mayne land on the causy side, it is foure leagues. And I cannot compare the greatnesse thereof better than to *Venise*. For to enter into the sayd Citie there is foure ways made of stones artificially, whereas there are two cundits or fountaines of y greatnesse of two paces, and of a mans heigth, from one of the which is conducted fresh water into the Citie, y which is of the heigth of fve fote, and the water runneth along euen to the middelt of the Citie, of the which they drinke, and vse it in their nedeful businesse. The other Chanel they keepe emptye for this reason: when y they will clense that same wherein the fresh water is, they bring all the filth of the Citie with the other to y land, and bicause that the chanel passe by the brydges, & by the places whereas the salt water entereth & goeth oute, they conduct the sayd water by swete and cleane chanells the heigth of a pace. Upon this Laake y compasseth the Citie, the *Spaniards* haue made many fayze houses & places of pleasure, some vpon little Rocks & others vpon pyles of woode. Moreover Themistitan, standeth a.xx. degræs of eleuation aboue the lyne Equinoctiall, and hath .272. degræs of longitude. It was taken by strength, by Ferdinand of Cortes, being captaine general

The opinion
of two Laaks.

A comparifon
of Themistitan.

Ferdinand of
Cortes.

The newe founde world

Mutuezuma.

How they vse
to trade.

generall for the Emperoz in those partes of the years
of grace. 1521. containing than. 70000. houses little and
great. The kings palaice which was named *Mutuezuma*,
with those of the lords of y^e towne, was faire, great
and large. The Indians that then did inhabit this Citie,
had a custome to kepe euery fyue daies the market
in places thereto appointed, their trade was fethers of
byrds, with the which they made diuers and sundry
things, as gounes fashioned after their maner, Tapy-
stry woork, and other things. And to these sciences
were the oldest sorte occupied. When they would go
woorkship their great Idoll, the which was erected in
the myddest of the Citie, lyke vnto a theatre, who
when they had taken any of theyr enemies in the war,
did sacrifice them to their Idolls, and then eate them,
holding this for a kynde of religion. Furthermore,
their trade was beastes skynnes, of the which they
made gounes, hose, and a kynde of hoodes for to kepe
them as well from the colde, as from stynging flies.
The inhabitants at this daye, which befoze were cruel
and vnhumaine, by succession of time haue so well
changed their maners and conditions, that in stead of
barbarous and cruell, they are ciuill and gracious, in
such sort that they haue left all theyr former naughtie
and wicked doings, the which they were wont to vse:
as in killing one another, eating humayne fleshe, to
haue company with the first woman y^e they met, with-
out hauing regarde either to kindred or degree, with
other lyke vices and imperfections. Their houses are
sumptuously buylded. Among other things there is a
fayze palaice where as the Armour of y^e Citie is kept:
the streates and places of this Citie are so straight,
that from one gate one may see to the other without
any

any let. To be short, this citie at this present is so fortified and compassed with strong walls and rampers, lyke in forme and fashion to oures in *Europe*, and it is one of the greatest, fayrest and rycheest that is in all the prouinces of y^e west Indies, taking from y^e straight of *Magellan*, which is beyond the lyne. 52. degrees, vnto the last & furthest land of *Abrador*, y^e which holdeth. 51. degrees of latitude on this syde y^e lyne on y^e North side.

Of Florida. Cap. 74.

Being that in wryting this discourse we haue made mention of this lande called *Florida*, although that in our refozne we approached not so neare, considering that our course lay not altogether so low, neuerthelesse, we sayled close by to take an easterly wynde. It seemeth to me not out of the way, to wryte thereof some thing. Lykewise of the land of *Canada* that is next to it toward y^e North, being onely certaine mountaines betwene bothe. Therefore keeping our course of the height of new *Spaine*, on y^e right hande to attaine to *Europe*, not so sone nor so right a course as we wished to haue gone, we found the sea fauorable ynough. But as by chaunce I put out my head for to beholde it, I saw it as farre as I could extend my sight, all couered with herbes and floures, the which gaue me occasion to think that we were nere to y^e land, considering also y^e in other places of y^e sea I had not so much scene, notwithstanding I found my selfe incontinently frustrate of my opinion, knowing that they proceeded of y^e The Sea lyke sea, so y^e we saw the sea strawed with those hearbs for a marishe. y^e space of. 20. days. The sea in y^e part hath smal stoe of Algh, for those places seeme rather to be marishes, than other

The newe founde world

A starre with
a tayle.

The lying of
Florida.

otherwise. Shortly after appeared another signe, and
forshewing of a starre, with a long tayle from y^e East,
into the North, the which forshewings, I leaue to the
iudgement of Astronomers and to the experience of
those that haue knowledge therein. After this which
was worse, we were troubled with a contrary wind,
the terme of nyne dayes, euen to the heighth of our
Florida. That place is a poynt of lande entring into
the full Sea, a hundred leagues, being .25. leagues a
shelle or shallow .25. degrees and a half on this syde the
lyne, & a hundred leagues from *Caape de Baxa*. Ther-
fore this great land of *Florida* is very dangerous for
those that sayle of the coast of *Cataia*, *Cambalu*, *Panu-*
ca, and *Themistitan*: for to sight a farre of, it would be
iudged an Iland lying out in y^e mayne Sea. Further-
more this place is dangerous bicause of the running
waters, wyndes and tempests that are in that coast
commonly. As touching the mayne lande of *Florida*, it
hath on the east syde the prouince of *Chicoma*, and the
Ilands named *Bahana* and *Lucaia*. On the west syde
lyeth *noua Espania*, the which diuideth in the land that
is named *Anauac*, of the which we haue befoze shew-
wed. The best and most fruitfullest countries that are
in *Florida*, is *Panuac*, y^e which bordereth *Noua Espania*.
The people of the countrey are naturally cruell and
mightie men, being all Idolaters, who when that
they haue neede either of water or sunne, for their gar-
dens and rotes, with the which they dayly liue, then
they will fall downe befoze their Idolls, that are made
to the similitude of men or of beastes. Besides this
these people are more and better practised in the feats
of warre than the people of *Perou*. When they go to
the warrs, they beare their king on foure mens shoul-
der.

ders in a beastes skinne, and they that beare him, are clad and garnished with riche feathers. And when that they come to hande strokes, they set their king in the middelt of them, clad with fine skinnes, and he will neuer depart from thence, vntill the battell be ended: Also if that they feele them selues to bee the weaker sort, and that their kyng beginneth to flee, they wyll not fayle to kill hym, the which order the *Persians* and other barbarous nations in the East parte obserue at this day: their weapons of defence are bowes and arrowes made of wood enuened, the whiche in steele of Iron heades are garnished at the ende with bones of fishes or wilde beasts, the whiche is very sharpe. Some of them will eate their enemies, as the *Americans* will doe, of whom we haue spoken. And although this people as we haue before shewed are Idolaters, neuerthelesse they beleue the soule to be immortall. Also that there is a place appointed for the wicked, the whiche is a very colde land, and that the Gods permit that the sinnes of the wicked shall be punished. Also they beleue, that there is an infinite numbze of people in the skies, and as many vnder the earth with many other folies, the which may better be compared to the transfozmations of *Ouide*, than to any other thynge. Furthermoze, they beleue these things to be true, as *Turkes* and *Arabians* do that which is wrytten in their *Alcoran*. This countrey towarde the sea is not verie fruitfull, the people are very rusticall moze than those of *Perou*, or of *America*, for that they are traded wyth strangers. This lande was named *Florida*, in the yere 1512. by those that first dyd discover it: for bicause that by the sea side it was flourishing with greene trees, and with an infinite number of floures of diuers & sundry colours.

Why Florida
was so named

The newe founde worlde

A wylde bull.

Caape of Baxe.

Oysters hauing
pearles.

colours. Betwene this *Florida*, and the riuer of *Palme*, are to be sene diuers kinds of monstrous and strange beastes, among which ther is a kind of great Bulles, hauing hornes a foote long, and on the backe a croupe like to a Camell, the heare long all about the bodie, hauing a dunnish colour. Of these beastes there were once two, that were broughte quicke into *Spayne*, of one of the which I saw the skin, and not otherwise, and they liued there but a short time. This beast (as it is said) is perpetual enemie to the horse, & can not abide him to be by him. In *Florida*, toward the *Caape of Baxe*, there are certaine litle riuers, where as the wylde men gather oysters, that haue pearles. Now seing that we are come to the gathering of oysters, I will not forget by what meanes they get out these pearles, as wel in the east *Indians*, as in the *West*. We must note that euery chiefe or head houlder, hauing a greate number of slaues, knowing not to what labour to set them about they sende them to gather oysters, of the whiche they gather baskets full for their masters, putting them into certain great vessells, which being halfe full of water, is an occasion, that the oysters beyng conserued therein certaine dayes do open, and the water clensing them, leaueth these stones or perles within these vessells. And to get them out they first take the oysters out of the vessell, and then they lette the water oute by a hole, vnder the which they lay a linnen cloth, least that with the water the stones or pearles that mighte be, should runne out. As touching the figure of these Oysters, they differ much from ours, as well in colour as in shell, hauing eche of them certaine litle holes, which would be thought to haue ben made artificially, in the which holes are these pearles. Thus much thought I
god

god to speake of by the way, the like also are found at *Perou*, and certaine other stones in good number : but the finest are founde in the Riuer of *Palme*, and in the riuer of *Panuco*, the which are distant the one from the other. 32. leagues, but the chzistians haue not libertie to get them, bicause that the wilde men of that countrie, are not yet conuerted to our chzistian faith.

Now therfore coasting *Florida* on the left hand, the winde beyng to vs contrary, we sayled very néere to *Canada*, and to an other countrey that is called *Baccalos*, which was against our wills, and to our great displeasure, bicause of the extreme colde that molested vs the terme of eightene dayes, although that this lãd of *Baccalos* entreth farre into the full sea in foyme of a point welnigh two hundzeth leagues on the north side distant from the line onely fortie eight degrées. Thys pointe was named *Baccales*, bicause of a certaine fishe that is found thereabout in the sea, whiche they name *Baccales*; betwene which and the *Cape Delgado*, there is diuers *Islãds* peopled, very dāgerous to aboord, bicause of the multitude of rocks that compasse the sayd *Islãdes*, & they are called the *Islãds of Cortes*. Some iudge them not to be *Islãds* but mayne lande, hangyng vpon the point of *Baccalles*. These places were first discovered by an Englishman named *Sebastian Babat*, who informed *Kyng Henry the seuenth*, that by that waye he would sayle into the countrie of *Catia*, towards the North; and that by this meanes he woulde fynde spices and other thyngs as well as the *Kyng of Portingall* dyd in the east *Indies*; Neuerthelesse his mynd was to go to *Perou*, & *America*, for to people that cuntry with Englishmē, but his purpose toke no effect. True it is y^e he landed toward the coast of *Irelãd* in y^e north. 300. mē

U. G.

where

The countrey
of Baccalos.

The poynt of
Baccales.
Baccales, a fish.

The Ilandes
of Cortes.

A voyage by
Sebastian Ba-
bat, English-
man.

For in that case men went off of - his mission

The newe founde worlde

Where as bicause of the extreme colde the most part of his men dyed, though it were in the moneth of July. And since James Quartier a Briton made thither two voyages, as he hym self shewed me in the yeare. 1530. and. 1535.

Of the lande of Canada, before named Baccalos, being discovered in oure time, and how the inhabitants live. Ca. 75.

A voyage made by Sebastia Bat and James Quartier into Canada.

How the land of Canada lyeth.

Cape de Lorraine, or the land of Britons

For bicause that this countrey lying in the North was discovered in oure time, first by Sebastian Bat an Englishman, and then by James Quartier a Briton, beyng well scene in navigation, who toke upon him the voyage at the commaundement of the kyng of France, Francis the first, I think it good therfore somewhat to write, the which semeth to me most worthe to be noted: although that accoording to the order of our voyage homewardes, it ought to go before the next Chapter. Moreover, that which moueth me so to doe, is that I haue not scene any that hath treated otherwise, although to my iudgement the thyng doth merite it, and that I haue surely learned it of the sayd James Quartier. This lande being almoste vnder the Pole artike, is ioynted toward the West to Florida, and to the Ilandes of Perou, and since is coasted by the west toward Baccalles, of which we haue spoken. The which place I think be the same, that those which lately haue discovered and named Canada, as it happeneth many times that some will giue name to that whiche is out of others knowledge, the which toward the east extendeth to the sea called Hyperbores, & on the other side to a mayne lande called Campestra de Berga, to the South

End

Southeast ioyning to this countrey. There is a Caape called *Loraine*, otherwise by them that discouered it, the lande of *Britons*, being nere to new founde lande, hauing not in distance aboue .x. or .xj. leagues betwene them. This new founde land bozdzeth this hie lād, the which we haue named *Caape Loraine*, and towards the noztheast betwene both lieth an Iland, which hath in compasse about foure leagues. The said lād beginneth euen at the sayd Caape towards the Southe, and extendeth east noztheast, and west Southwest, the most part thereof extending to the lande of *Florida*, lying like an halfe circle, drawing towarde *Themistitan*.

The lying of
Caape de Lo-
raine.

Now to return to Caape Loraine, of the which we haue spoken, it lieth to the lande towards the north, whiche is ranged with the sea *Meditarium*, as *Italy* betwene the sea *Adriatike*, and the sea *Ligustike*. And from the sayd Caape going towards the West, and west south-west, the shore is to be seene about two hundzeth leagues, and all sandie and silte, without any port or ha-
uen. This region is inhabited with many people of an indifferent gret stature, very malicious, hauing most cōmonly their faces disfigured & couered with vizards of red and blew, which colours they haue of certayne fruites: This lande was discouered by *James Quartier* a *Wyton*, bozne at *S. Maloes*, in the yeare .1535. At that time besides the number of shippes that he had, for the perfozmaunce of his boyage, with certaine barkes, some with .60. and 80. men a piece, he sought out this vnknowne countrie, vntill he came to a great & bzode riuer, to the which they gaue a name, in the whiche is founde very good fish, chiefly *Salmons*, and that great plentie: then they traded into so many places adiacēt with knives, hatchets, hookes and lynes to fishe with,

The newe founde worlde

and such like, for Hartes skinnies and skinnies of other wild beastes, wherof there is great store. The wilde men of the countrey gaue them good entertainment, shewing them selues well affectioned towarbes them, and glad of their conning, knowledge and amitie, and with their practise in bargainyng with them.

Chelogna, a
ryuer.

After this, they passyng further, founde other people, contrary to the first, as well in their language, as in their maner of liuyng, the which people sayd that they came from the great riuer Chelogna, for to make war against their neighbors, which afterward was known of a truthe by James Quartier, who toke one of their skiffes with seven men, wherof he reserved twaine, which he brought into *France*, and at his second voyage did carie them backe againe, and also they returned againe, and were made Christians, & ended their liues in *France*. Moreover the sayde Quartier coulde not learne the maner of liuing of the first *Barbariens*, neither what commoditie is in their countrey and region, bicause that it was not before frequented nor traded.

Of an other countrey of Canada.

Cap. 76.

An other region of Canada founde out by Quartier. The amiable maners of these Canadians.

Touching the other part of this Region of Canada, where as remayne and inhabite the last wilde men: It hath ben since discovered beyond the sayd riuer of Chelogna, being more than three or four hundred leagues by the said Quartier, wheras he found the countrey well peopled, as well in his second as first navigation: the people of that countrey is as obediante, and as amiable as is possible, & as familiar as though that alwayes they hadde bene broughte up together with

without any signe of yll will, or any other rigour. And there the sayd *Quartier* made a certaine hold or castle for to winter him and his, likewise for to defend them against the colde weather, the which there is very rigorous. He was very wel intertained, considering the time & selson: for the inhabitants brought them dayly boates ful of fish, as Celes, Lampreys and others: likewise fleshe and venison, wherof there is great plenty. Also they are greates hunters, be it either sommer or winter with snares and otherwise: they vse a kinde of rackets sette together, with cordes of two fote and a halfe of length, and one fote broade, they were them on their fete in the frost and in the snow, chiefly when they go to hunt wild beasts, to y end that in folowing of their chase their fet sink not into the snow. These people ar clad with y skins of these wild beasts, being corried & trimmed according to their maner. Nowe to take these beasts they wil assēble .x. or .xij. together, being weponed with iavelins or boare speares y are xv. or .xvi. fote long, and garnished at the ende with the horne of some harte, or tooth of some other wild beast, the head wherof is at least a fote long, the which they vse in steade of yron, and Bowes and Arrowes, garnished wyth the same. When they follow the footing of the Deere, and other wyld beasts in the Snowe, the which is common all the yeare long: and after that they haue founde out their trayne or footyng, they wil plant their braunches of Cedre which is greene there all the yeare long, the which they plant in manner of nettes, and there they wil hide them being weponed as befoze is shewed, so that the deere seeing the greene boughes, drawe thitherwarde, and then they come forth, and cause the deere to quit and forsake that way,

A kinde of rackets.

The vse of these rackets.

How these Canadians doe chase the deere & other wilde beasts.

The newe founde worlde

and enter into the deepe snowes even vnto the belly, where as they can not easily runne nor goe: and so by this meanes they are taken and killed, and opened in the fieldes, and so being wrapt in his skin, they drawe him to their houses. And after this sort they broughte them to the castle or hold that Iames Quartier did kepe both fleshe and skinne, selling them for no other recompense than knives hatchets, and other yron tooles. Also I will not lette passe one thyng very singular, that is, when that these people are sicke either of an ague, or any other inward disease, they take the leaues of a certaine tree, which is lyke to a Cedre, with the whiche they make a water that they drinke, so that there is no disease, be it neuer so festred in a mans body, but that this drinke will heale within .xxiiij. heures, which also Christians haue tried, and haue brought the plantes therof into this countrey.

What religion these Canadians vse with their lyuing, and how they resist the cold. Ca. 77.

Howe these
Canadians
marrie.

Osannaha.

These people in their liuyng and gouerning do not farre differ from the lawe of Nature, their matrimonie is, that a man may haue two or thre wiues withoute any other sollemnitie, as the *Americans*, of whiche we haue alreadie spoken. Of their Religion, they keepe no meane, nor ceremonie in worshipping or praying to God, sauyng that they contemplate the newe Moone, called in theyr language Osannaha, saying that Andouagny dothe so call it, and then causeth it to spreade by litle and litle. Moreouer, they doe beleue, that there is a Creator more greater than the Sun or the Moone, and that hath all vnder his power, and

and it is he whome they call Andouagny, and yet they neither knowe what waye to inuocate nor call vpon, to praye to him, nor to worſhip him, although that in ſome partes of *Canada*, they worſhip Idols, and wyll haue them ſometimes in their lodgings aboue fortye or fiſtie, the which was ſhewed me of a truth by a *Portingall* pylote, the which did on a time viſite two or thre villages or hamlettes with the lodgyngs of the inhabitants. They beleue that the ſoule is immortal, and that if a man doe euil, when he is dead, a byrd beareth awaye his ſoule: Contrarywiſe, if that they doe well, the ſoule goeth into a place condecozate wyth goodly faire trees and floures, where as there are birds ſinging melodiouſly: of the which the lord of the countrey of *Canada* dyd informe vs, beyng named *Donacoua Aguanna*, who dyed in *France* a good Chriſtian, and ſpake good frenche, for he had ben kept there ſoure yerres. And for bicauſe that I will not be tedious in this hiſtozie of theſe Canadians, ye ſhal note that theſe people vniuerſally are afflicted with continuall colde, by cauſe of the abſence of the Sunne, as ye may wel vnderſtande, they inhabite in certaine villages and hamlettes, made like to halfe a circle, in greatneſſe twentye or thirtie paces, and ten of breadth, couered with barkes of trees, & ſome with raedes. And God knoweth whether that the colde doth greue them, hauing ſuche yll lodgings, yll couered, and worſe holden vp, ſo that many tymes the pillers with that which vpholdeth the houſe, for the waight of the ſnowe that moſt commonly lieth vpon the houſe falleth down: yet notwithstanding this extreme colde, they are mightie ſtrong and vnreaſonable great traualiers. Alſo all the people that dwell North are the lyke ſome more and ſome leſſe,

R. b.

even

Andouagny, a God of the Canadians.

The opinion of the Canadians as touching the immortallitie of the ſoule.

Donacoua Aguanna, king of the Canadians.

The extreme colde of the countrey of *Canada*.

The Canadians lodgings.

Why the people toward the north pole are more courageous and hardie than thoſe toward the ſouth

The new founde worlde

A sea that is
frozen.

Oftentimes
there is famine
in Canada and
why.

The countrey
of Labrador
founde out by
the Spanyards.

How they la-
bour the earth

even as those that dwell towarde the Equinoctiall and south pole, are contrary, because y^e the vehement heate of the aire draweth out the naturall heate, so that they are only hot without and cold within: the others haue their naturall heate enclosed, & prouoked to keepe in, because of y^e outward cold, which maketh them strong, stout and valiant: for the force and facultie of all the parts of the body, dependeth of this natural heat. The sea that is aboute thys countrey is frozen, because that it is so farre from the Sun, which from the east to the west, passeth through the midst of the worlde: And the greater that the naturall heate is, the better is a mans appetite, and the better doth he brooke and digest meates: so that these people towards the north eate more and haue a better stomacke than those in other parts: for the which cause oftentimes there is in *Canada* Famine: also for that their fruits, rootes, and other thinges, wherewith they sustaine them, is frozen the moste part of the yeare, likewise their riuers. We haue shewed how that they couer their houses with barkes of trees: also they make boates to fish in, both for the salt water and the fresh. Those of the lande of *Labrador* their neighbours, the which lande was discovered by the *Spanyards*, thinking that by this coast they mighte finde a way more nêrer to sayle to *Molukes*, wheras spices are in lyke maner subiecte to these coldes, and they couer their lodgyngs with the skynnes of fishes and of wyld beasts, as also do other *Canadians*. Furthermoze the sayd *Canadians* liue together in common as doe the *Americanes*, and they labour and worke ech one that whiche he can do. Some make pots of earth, others platters, dyshes, spoones, and other thyngs of woode, others bowes and arrowes, baskets, panniers and

and other apparell of the skinnes that they doe vse to weare to couer them from the colde. The women they labour the earth, and tourne it with certaine instruments of stones made long: and they sow graine, specially *Myll* as great as peason, and of diuers colours, the which they plante as we do *Orlons* & *gourdes*, the stalke groweth like to *Suger Canes*, bearing three or foure eares, of which there is alway one more greate than the other, in manner like to our *Artichokes*. They plant also flatte *Beanes*, as white as snow the which are very good, there are of that kind both in *America*, and in *Perou*. They haue also good plentie of *Cucumbers*, the which the eate roasted in the imbers as we doe *Peares* and *Mardens*. Furthermore there is a litle seede very small like to *Mariozam* seede, which bringeth forth an herbe somewhat great. This herbe is maruellously esteemed: also they drie it in the Sunne, after that they haue gathered a greate quantitie, and customably they hãg it about their neck, being wrapped in leather with a kinde of thorne, hauing a hole in one end, where as they put an end of this herbe, being this dried, which after that they haue rubbed it a litle betwene their hãds, they put it to the fire, & so receiue the smoke by the other end of y^e horn into their mouths and they take therof in such quantitie, that it cometh forth both at the nose, and at the eyes. And after that sorte they perfume them all houres in the daye: The people of *America*, doe perfume them after an other maner, as we haue befoze shewed.

Myll.

White beanes.

Cucumbers
and how they
vse them.,

A kinde of
herbe.

The vse of
this herbe in
perfume.

Of these Canadians apparel, how they weare their
haire, and howe their treate their chil-
dren. Cap. 78.

These

The new founde worlde

The Canadi-
ans clothing.

These Canadians hauing much more ciuilitie than
inhabitants of *America*, know the meane how to
couer and cloth themselves in beastes skins with
their haire being trimmed after their manner, where
of we haue here befoze spoken, peraduenture being
constrained bicause of the extreme colde, and not o-
therwise, whiche occasion being not shewed to others
that inhabite *America*, causeth them to remaine na-
ked without any shame one of an other. And yet the
men of Canada, are not altogether clad, but only wra-
ped in these rough and heary skins like to an apzon for
to couer the shamefull parts of nature, bynging it be-
twixt their legs, & buttoned with buttons, on both the
thighs, & then they gird them with a brode girdle, which
couereth all their body, and they haue their armes and
legs bare, sauing that vpon this they wear a long cloke
with furred skinner, sowed so wel together, as if some
master furrier or skinner of our countrey had thereto
set his hand. Their clokes are made of Badgers skins,
Beares skins, Martens, Panthers, Foxes, Hares,
Ratts, and Coneys, & other skins cōrped after their
maner with haire & al: which to my iudgemēt hath cau-
sed this argument, that some think y the wilde men ar
all hearie. Some writers haue set out that Hercules
of Lybia, comming into *France*, founde the people ly-
uing almost like to the wilde men that are as well in
the east *Indies*, as in *America*, without any ciuilitie, &
the men went almost al naked. Others were clad with
beastes skins of diuers colors. Such was the state and
condition of the first humaine kynde, being at the first
rude & altogether out of frame, vntill y by successiō of
time necessitie hath cōstrained me to inuēt many thin-
ges for y preservation and maintenance of their life.

Well

The auncient
Galles in the
time of Hercu-
les wer like to
wylde people.

Tell now the poore wylde men wonder at our apparell, of what and howe it is made, demaundayng what trees beare suche things: as was demaunded of me in *America*, thinking that wooll dyd growe on trees, as doth their cotton: The vse wherof was long time vnkowne: And as some wryters doe affirme, the first vse thereof came from the Athenians, and by them it was first put in vse: others haue attributed it to Pallas, for because that wooll was vsed before that *Athens* was builded. For this cause the *Athenians* haue greatly honored and worshipped the goddesse Pallas, for that they haue receiued of hir this greate benefite. And by this may be known that the sayd *Athenians* and other people of *Grecia*, doe clothe them selues with skynnes like to these Canadians, and to the similitude of our first parentes Adam and Eue, as witnesseth Saint Hierom, leauing an example to all his posteritie for to vse the like, and not to go naked. For the which thing we cannot giue sufficient praise and thanks to God, the which of his prouidence farre aboue all other partes of the worlde, hath shewed fauour to our *Europe*. Now there resteth to shewe how they weare their haire, the which is otherwile than the *Americans* vse. These people as well men as women haue their haire black and be-
rie long: and they haue this difference, that the men haue their haire trussed on their heades lyke a horse taile, with certaine pinnes of woodde, that keepeth it trussed, hauyng besides to couer their heads a Tygres skynne, or of a Beare, or some other wylde beast: so that to see them attired after this sort, ye would iudge them to be some stage players: for that they loke moze like to the picture of Hercules, that the auncient *Romans* were wont to make for their recreation and pleasure.

The vse of wooll, and by whome it was inuented.

How these Canadians weare their haire.

The new founde worlde

The clothyng
that the wiues
of Canada vse
to weare.

Howe the Ca-
nadians marry

Agahanna.

sure, and as he is set out nowe a dayes, than like any
other thing: Others there are that couer their heads,
and girde their bodie with marten sables, beyng so
named by the name of the religiō that is vled in those
partes, where as this beast frequenteth, the whyche
Furres we esteeme very p̄cious and riche, bicause
they are rare and scant, and therfore these skins with
vs are for p̄inces and great lordes to weare, for they
are very scant. The Canadians haue no beards no more
than those of Bresseill, for they haue it of as sone as it
buddeth. As touching the women, they are clad wyth
Bucke skinnes, being trimmed with the haire after
their maner: and being therewith wapped or couered
they girde or bynde them selues wyth a girdell, that
goeth thre or foure tymes aboute, hauing alwayes one
arme and one pap or brest out of the skinne at libertie
the which skin couereth one of their shoulders, cōming
crosse their bodie like a pilgrims scrippe. Moreover
these women of *Canada*, weare hose of tawed lether,
being well made after their maner, and painted or co-
loured with certaine herbes or frutes after their ma-
ner, their shoes are after the same sorte. They obserue
matrimonie faithfully, eschuing adulterie, and hating
it aboue all things. True it is, that these men haue. iij.
or. iiij. wiues, as we haue before shewed: the Kyng of
that cuntrey may haue as many wiues as he wil, they
name him *Agahanna*: the maidēs of that cuntrey are not
hated bicause they haue shewed pleasure to yong men
before that they haue ben married (as they do in *Ameri-
ca*, and therfore they haue certaine houses in their vil-
lages, where as the men and women mete, being se-
parated from the yong men & maidens. Women that
are widowes do neuer marie again, after the death of
their

their husbands, but liue in sozow the rest of their life,
and haue their face all blacked with the dust of coales
mingled with frayne oyle, with their haire hanging al
about their face, and not trussed bp behind, as y others
vse: and after this sort they go euen to their death. As
touching the vsage of their yong childezen, they wzap
them in. iiii. or .v. marterne skins being sowed toge-
ther, and then they haue a certain holow thing of wood
which cometh betwene their legs without hurting the
in which the childe maketh water, & fileth, so that he
neuer fileth noz toucheth his body, noz yet the skinner
that he is wapped in. And this thing or gutter that is
betwene their legs, is made of some tender and thinne
barke of a tree. If this people were naxer Turkey, I
wold thinke they had lerned this of the Turkes, or else
that they had taught it them. I will neither saye noz
iudge, that these wilde men thinke it to be sinne, that
their childezen shold weat them with their bzine, as the
superstitious nation of the Turkes do, but rather for a
ciuilitie that they haue aboue others. And by this may
be knowne how much these poze bzutish people do ex-
cell others in honestie. They plante or set a planke of
wood for the childe bicause of the inferiour extremitie
pointed into the earth, and the childe shall stand or lye
bpzight to sleape with his head hanging downe.

How they vse
their children.

A superstition
vled by the
Turkes.

Howe these people make warre. Cap. 79.

And these people seeme almost to haue like maners
and vsage, as other barbarous people haue: also
there is no nation moze prompt & readie to make
warre one with a nother tha they are, & that vse their
feases of warre most likest vnto them, onely certaine
things excepted, The Tountaniens, the Guadelphes, and
Chico-

The Canadias
are warlike
people.
Tountaniens e-
nimies to the
Canadians.

The new founde worlde

Of Ochelagua
and Seguana.

How they pre-
pare them to
make warre.

These Cana-
diens vse feates
and policie in
their warre.

Chicorins, make warre commonly against the Canadi-
ans, and other straunge people that descende from the
great riuer of Ochelagua and Saguená, which Riuer
are verie faire and great, bearing very good fishe, and
that great plentie. Also by these riuers ye may enter
aboue thre hundred leagues into the countrey, and
also into the land of theyr enimies with small boates,
bicause of the rockes. And the olde people of the coun-
treys say, that they which were minded to folow these
two riuers, they should in a fewe moones (for so they do
reken) finde diuers kindes of people, and abundance
of gold and siluer: besides this, these two Riuers being
separated the one from the other, they mete and ioyne
together in one place, and being thus together they en-
ter farre into newe Spayne, for they border one another
as *Fraunce* doeth and *Italie*. And therefore when that
they haue warre in *Canada*, theyr greate *Agahanna*,
which is as much to say, their King or Lord doth com-
maunde all other Lords vnder his authoritie, for eue-
ry village hath his superiour, that they make them rea-
die to come befoze him in their best aray, with men,
victuals and munitions of warre, as their custome and
maner is to doe: and then euery one will make them
selues readie to obey their lordes commandement: and
so they will come together on the water with their li-
tle barkes and skiffes, made of the barkes of trees, as
they doe in *America*, and in other places. When the as-
semblie being made, they goe to seeke their enimies:
and when they knowe that they shal mete them, they
put them selues in aray to giue the onset, in as good or-
der as is possible, with many feates and policies, accor-
ding to their custome. If that they tarry at home for
their enimies, they fortifie their lodgings with certain
pieces

pieces of woode, sagots and braunches, being daubed or smeared with the grease of a Sealwoulf, or with some other popson, to the ende that they may popson their enemies, if that they come nere, the which they set on fier, from the whiche procedeth such a thicke blacke and dangerous smoke to smel on, bicause of the extreme stincke, that it killeth those that smell it, and besides this it so blindeth their enemies, that they cannot see one another. And they vse such a polkeie with this smoke, that what winde so euer bloweth, they will cause it to flye towards their enemies. Lykelwise they vse to make fishes of the leaues of certayne trees and of hearbes, the which being dzed in the Sunne, they mingle amongst these sagots and braunches, then they set fire thereon, when that they see their enemies comming a farre of. After this sorte they did defende themselves against the firste Christians that discovered their lande, doing their good willes with certayne of the foresayde grease to set fire on their ships: but they were enformed of this enterpryse, and therefore they gaue such order that the *Canadians* were pvented. Neuerthelesse as I was enformed, these poore wilde men had not conspired this enterpryse, but iustly and in a good quarrell, considering the wrong, that they had first receiued of others. For our men being descended a land some yong men among them for their pleasure, mosse wicked and foolish, bling themselves more lyker Tyrantes than Christians, dyd cut of bothe Armes and Legs of some of these poore people, bicause that they woulde proue whether their swordes woulde cut well or no: And yet the poore people receiued them gently. And for this occasion they haue not permitted since any Christian there to aborde nor set foote on lande, neither yet to trade or traffick as by experience hath ben known. Now to our purpose.

The newe founde Worlde

How these Can- pose : these *Canadians* set forwarde in the warre four
nadians march and foure , and when they are redy to ioyne battell, they
in the warre. make a great noyse with exclamations and other fanta-
sies, euen like to the *Amazones*, of which we haue spokē,
for to giue feare and dreade to their enemies , they carry
many standards made of braunches , being decked with
Penons and Swans sethers. Their drummes are of cer-
tainne skins being borne of two men , and one commeth
behinde and layeth on with two stiches , as harde as he
can, their flutes are made of the shanke bones of a bucke,
or some other wilde beaste. And after this sorte the *Can-*
dians fight, with Bowes and Arrowes , rounde Clubs of
woodde, foure square Staues, Launces, Dorspikes, and
others, the which are headed with bones in steede of Iron &
stele . They vse also targets, & some of them vse to haue
and weare a coyse made of a thicke Beares skin for the
defence of their heades, ye shall note that the elders in
times past vsed as the wilde men doe to fight with their
fistes, spurne with their fete, to bite with their teeth & to
pull one another by the hayre with such like. And since
they vsed stones in their fight, the which they threwe one
at another, as it appeareth in the holy Byble . Further-
more Heroditus, in his firste booke speaking of certayne
people, that fought with Staues and Clubs , saith that
the Virgins of that countrey had a custome to fight eue-
ry yeare with stones and Staues one agaynst the other,
in honoz of the Goddesse Minerva , on that day that was
celebrated to hir. Also Diodorus in his firste booke sayeth,
that clubs and Lyons skins were good for Hercules to fight
with , for before that tyme other Armors was not vsed.
Who so euer will reade Plutarchus , Iustinus and other
Authozs, shall finde that the Ancient *Romaynes* did fight
naked: the men of *Thebes* and the *Lacedemonians* , did re-
uenge

A kinde of
Drummes that
they vse.

Howe they vse
to fight.

Howe our el-
ders in times
past vsed to
fight.

Heroditus.
Virgins vsed to
fight one with
another at the
feasts of the
Goddesse Mi-
nerua.

Diodorus.
The Anciēt cu-
stome of the
men of Thebes
& Lacedemo-
nians in figh-
ing.

venge themselves of their enemies with Staues & clubs of woode. And ye shall note that the people were then as hardy as they are at this day, and yet they were naked, hauing no more clothing than the *Canadians* haue of their skins, and they are also destitute and know not the seats & policies of warre, with the which these *Canadians* can shifte and helpe themselves. Well these people of *Canada*, do not with their enemies as the *Americans* do, the which eate them (but that which is much more tolerable) but if that they take any of their enemies or otherwise remayne victors, they pull the skin quite ouer their eares and then drie it, and so they carrie it into their countrey, shewing it with greate glozie to their wiues, friends and olde people, which for age cannot go to the warres in signe of victorie. To conclude, they are not so prone to make warre, as those people of *Perou* and *Bressill*, peraduenture because of the difficultie that the frost and snow causeth, with inconueniences that they haue in those partes.

How these *Canadians* treat their enemies.

Of Mynes, precious Stones, and other secretes that are founde in *Canada*.

Cap. 80.

The land and countrey of *Canada*, is faire and vnder a good clymate, and very good of it self, excepting the vntemperatnesse of the ayre, the which doeth hurte it as ye may easily coniecture, it beareth many trees and fruites, the which we knowe not with vs. Among the which there is one tree of the greatnesse and lyke to one of our greate nut trees that we haue, the which hath remained a greate tyme vnprofitable and not knowne, untill such tyme that one by chaunce cutte hym, and then there ranne forth a Iuyce, the which was

The goodnesse of the countrey of *Canada*.

S.ij.

founde

The newe founde Worlde

The iuyce of a
tree hauing a
raſte like good
wine.

Cotton a tree.
Naturall vine
rootes in Ca-
nada.

Stones like in
colour to a
mine of golde.

Mynes of Iron,
and mynes
of Braſſe.

Diamonds of
Canada.

A Prouerbe.

founde to haue ſo good taſte and as pleaſant, as the beſte
wine in *Fraunce*; alſo it was ſo iudged by our men that
then taſted thereof, euen the Captayne with certayne
Gentlemen of his company, and at that tyme they ga-
thered of the ſayd Juice aboue five or ſixe pots full. There-
fore iudge you if that the *Canadians* ſince that tyme haue
not made great ſtoze thereof, ſeing that it is ſo good and
excellent to drinke. This tree in their language is cal-
led Cotton. Alſo there is another almoſte vncredible to
thoſe that haue not ſene it. There is founde in *Canada*,
many places and countreys that beare very good bynes;
euen of their owne nature, growing out of the earth,
without mans laboꝝ, bearing great quantitie of Grapes,
faire great and good foꝝ to eate, but yet I know not whe-
ther that the wine be good oꝝ no. It is not to be doubted,
but that thoſe that firſt did diſcouer this land, found theſe
things very ſtrange. In this countrey is goodly hills and
valey, and in theſe hye hills and mountaynes be founde
certayne ſtones, being in weight and colour like a golde
mine, but whe it was tried, it was found good, foꝝ it brake
& turned into aſhes. It is not vnpoſſible, but that in thoſe
places may be founde mynes, as good and as perfect, as
thoſe of *Perou*, if that the grounde were vndermynd.
As touching mynes of Iron and Braſſe, there are ſtoze.
Moreouer there are ſtones made and faſhioned lyke to
a Diamond, wherof there are ſome in the valleys, and
others in the hills. They whiche firſt founde them,
thought to haue bene made rich foꝝ euer, thinking that
they were perfect Diamonds, wherof they brought home
a greate number. And from thence came this prouerbe
oꝝ common worde, (it is a Dyamond of *Canada*)
it is lyke to the Diamonds of *Calicut*, and of the *Eaſte
Indies*. Some ſay that theſe Diamonds are a kind of fine
Cryſtall.

Cristall, of the which I can giue no other conclusion, but to say as Plinie sayeth, that Cristall procedeth of Snow and water, that is exceedingly frozen, therefore in those places that are subiect to frost and snow, it may be made that some parte thereof by processe of tyme conuerteth, and turneth lyke to Cristall. Solon, thinketh this opinion to be false, that Cristall shoulde not engender of snowe, for if it were so, it shoulde be founde onely in colde places as in *Canada*, and in other colde countreys, but the experience sheweth the contrarie as appereth in the *Iland of Cypris, Rhodes*, and in many places of *Egypt*, and of *Gracia*, as I my self haue sene when I was there, that there was founde, and is founde at this present great plenty of Cristall, by the whiche argument we may iudge, that Crystall commeth not of frozen water, considering that in those countreys of whiche we speake, the heate is more vehement (yea without comparison) than in *Canada*, whiche countrey is afflicted with continuall colde. Diodorus sayth, that Crystall is engendred of pure water, and not frozen together by colde, but rather dreyed by vehement heate. Notwithstanding the Cristall of *Canada*, is more resplendent and more finer than that of *Cypris* and other places. In times past the Emperours of *Rome* did greatly esteeme fine Crystall, and therewith caused their vessels to be made wherein they did eate. Others made therewith similitudes the whiche they kept closed in their closets and treasuries. Lyke wise the Kings of *Egypte*, in those dayes when the great Citie of *Thebes* flourished, dyd beautifie their sepulchers with fine Crystall, the which was brought from *Armenia* the greate, and from the coaste of *Siria*, and of *Cypris* that was the pictures and images of Kings made to their tokenesse, for to remayne as they thought and to be in perpetuall

Opinions on
the creation of
Crystall.

Solon.

Diodorus Cry-
stal of *Canada*.

How greatly
Cristall was
esteemed in
tymes past of
the Ancient
Emperours of
Rome, and to
what vse it was
put.

S.iii.

The newe founde Worlde

Lasper stones &
Cassidories.

perpetuall memorie. By this ye may see how much Cris-
tall hath ben esteemed, and to what vse it was employed.
And now a dayes it is bestowed to make cups & vessels,
a thing greatly esteemed, if that it were not so weake. To
conclude, in *Canada* is founde great store of *Lasper Stone*
and *Cassidories*.

Of Earthquakes and hayles to the which this
countrey of *Canada* is very subiect.

Cap. 81.

The countrey
of *Canada* is
subiect to
earthquakes, &
why.

This Region of *Canada* is greatly subiect to earth-
quakes and to hayles, and therefore these poore peo-
ple being ignorant of natural things, yea much more
of heavenly things, are greatly afrayd, although that these
things are common, they think that these things procede
from their Gods, for that they haue offended them. Not-
withstanding, earthquakes cometh not but of windes
that are shut in in certayn crasses of the earth, the which
by greate power causeth it to shake, as in lyke manner it
causeth many times great trees to shake, yea and bloweth
them by by the rootes, of the which Aristotle doth shewe.
As touching hayle, it is not to be marvelled though it be
rise bicause of the vntemperatnesse and vncostancie of
the ayre, being very colde in this Region, bicause of the
distance of the Sunne, the which cometh no nêrre than
when it cometh to our Tropicke. And therefore the
water that falleth from the Firmamēt is alwayes frozen,
bicause that the aire is alwayes colde, and therefore it is
alwayes haile or snow. Now these *Canadians* when that
they feele such incommodities, for the affliction that they
receiue, they kepe theselues in their houses with certaine
domestical beasts that they nourish. And there they make
their

Hayle rise in
Canada.

their mone to their Idols, whose forme and lykenesse is not much unlike to the fabulouse picture of Melusin of *Lusignam*, being halfe a Serpent and halfe a Woman: for the heade of their Idoll with hir haire representeth according to their brutish maner a woman. And the rest of their body is lyke to a Serpent. The which may cause Poets to sayne that Melusin was their Goddesse. The earthquakes be dangerous, although the case be euident. Seeing that we are come to speake of earthquakes, we will shewe thereof one word, according to the opinion of naturall Philosophers, with the inconueniences that followe. Thales Milesius, one of the seuen wise men of *Grecia*, sayde that water was the beginning of al things, and that the earth floating in y^e middelt of this water was in a continuall quaking, sometymes more, and sometymes lesse. Of this same opinion was Democrites, and sayde furthermore, that the water vnder the earth being burst out by rayne, coulde not bicause of his excelle quantitie, be contayned in the baynes and compasse of the earth, but caused these earthquakes, and of this procedeth the Springs and Fountaynes that we haue. Anaxagoras sayd, it was fier the which coueting (as it is his nature) to rise hye and to ioyne with the fier Elementarie, causeth not onely this quaking, but certayne openings, goulfes, and such lyke in the earth, as we may see in certayne places, and confirmed his opinion in that the earth burneth in certayne places. Anaximines doeth affirme the earth it selfe to be the cause of this quaking, the whiche being opened bicause of the excessive heate of the Sunne, the ayre entereth in greate quantitie, and with byolence, the whiche after that the earth is closed agayne, hath no issue. And by this meanes

Earthquakes
are dangerous.
The opinion of
some Philosophers as touching earthquakes.

Shall

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What the wind
is.

The inconue-
niences that
folowe earth-
quakes.

Seneca.

the belly of the earth beginneth to moue, & this causeth the earthquake. The which seemeth more to agree with reason and trueth than the others, according as we haue folowing Aristotle, also that the winde is no other thing than an ayre that riseth rangingly. But leaning these opinions of naturall causes and of earthquakes the which may come by other reasons only by the permission of the most highest vnknown to vs. The inconueniens and mishaps, that come thereby, is ouerwhelming of Towns and Cities as happened in *Asia*, of seven Cities in the time of Tiberius Cæsar, and of the *Metropolitane* Citie of *Bithinie*, during the raigne of Cōstantinus. Many also haue ben swallowed vp by the earth, and others drowned with waters, as was *Elicca* and *Aura* at the ports of *Corinth*. And for to be short, this earthquake commeth sometimes with such vehemence that beside the inconueniences afoze shewed, it maketh Ilandes of mayne land, as it hath done *Sicily*, with certayne places in *Siria* and others, it ioyneth sometymes Ilandes to mayne land, as *Plinie* saith, to be happened of those of *Doromscia Farna*, in millites. In *Africa* many playnes and valleys are at this day turned to lakes and riuers. Also *Seneca* sheweth that a flocke aboue five hundred Shepe and other beastes and foules were on a tyme swallowed vp and lost by an earthquake. And for this reason the moste parte kepe them by the Riuer's sides for to eschewe this earthquake, being taught by experience and not by reason, that marish ground and wet places, are not so subiect to earthquakes, as the mayne and the byelande, and therefore this reason is very easy to those that vnderstand the occasion of the earthquakes before alleged. And for this cause the riche and renomed temple of *Diana* in *Ephesus*, the which continued more than two hundred yeares,

peares, being so strongly edified that it meriteth to be in the number of one of the spectacles of the world, was set on piles of wode in a marishe place, for bicause that it should not be subiect to Earthquakes, vntil such time as one Heluidius, or as some terme him Eratosthenes, being foolishly minded, for bicause that he would be knowne, and that his memorial might be shewed, did set it on fire, and consumed it to ashes. Also for this cause the *Romains* had edified a Temple to Hercules, by the riuer of Tyber, and there they did pray and offer sacrifices. Nowe this earthquake is so vehement and contagious in *Canada*, that within .v. or .vi. leagues of their houses within the Countrey, there shall be found more than two thousand trees ouerthrowne to the earth, as well on hills as on valleys, rockes ouerthrowne one vpon an other, the ground to sinke and to be swallowed vp, and all this hapneth not, but of mouing and stirring of the earth. The like may happen to other Countreys that are subiecte to earthquakes. Thus much thought I good to speake of earthquakes, without straying farre from our matter.

Why the Tēple of Diana was edified on a marish ground.

Earthquakes in Canada very violent.

Of the Countrey called New found land.

Cap. 82.

After that we were departed from the heighth of the gulfe of *Canada*, it behoued vs to passe further, keeping our course right North, leauing the lande of *Labrador*, and the Ilands called the Ilands of *Deuils*, and the Cape of *Marco* distant from the line .56. degrees. We coasted on the left hand the Countrey that is named *Newe founde lande*, the which is very colde, and therfore those that did first finde it out, made there no long abiding, nor those neither that goe thither oftentimes for

The Ilands of Deuils. Cape de Marco Newe founde land a very cold countrey.

S. v. fisher

The newe founde Worlde

fish. This new found land is a region, that is one of the farthest partes of *Canada*, and in the same land there is found a river, the which because of his breadth and length seemeth to be almost a Sea, and it is named the river of the three brethren, being distant from the Ilands of *Escores* foure hundred leagues, and from *Fraunce* nine hundred: it separateth the Province of *Canada* from this New found land. Some iudge it to be a narrow Sea, like that of *Magellan*, by the which ye may enter from the West sea, to the South sea. *Gemafrius*, although he was expert in *Mathematike*, hath herein failed & erred, for he maketh vs beleue, that this River of which we speake is a straight, the which is named *Septentrionall*, and so hath he sette it out in his *Mappa Mundi*. If that which he hath written be true, in vaine then haue the *Portingals* bene, and *Spaniards* to seeke a new straight distant from this, above 3000. leagues, for to enter into the South sea, to goe to the Ilands of *Molukes*, where as the spices are. This Countrey of New found land is inhabited with barbarous men, being clothed in wilde beastes skinnes, as are those of *Canada*: this people is very frowarde and untractable, as our men can well testifie that goe thither euery yeare a fishing. They that dwell by the Sea, liue with little kinde of other meate than fish, which they take in the sea, wherof they take a great multitude, & chiefly sea *Molues*, of which they eate the flesh, which is very good. With the fat of this fish, they make a certaine Oyle, that after it is come to his perfection, hath a redde colour, which they drinke at their tables as we do wine or beere. Of the skin of this fish which is strong and thick, as if it were of some wild beasts, they make clothes & garments according to their maner, which is a meruelous thing, that in a element so moist as that is, which is moist of it self, can be nourished a beast or fish, that hath the skin

Oyle of the fat
of fish.

skin hard and dry, as beasts of the earth haue. Likewise they haue other fishes that haue hard skins, as y^e Gram-
pas & the Dog fish and others with strong shels, as Toz-
terels, Oysters, Muscles, & suche like. Besides this, they
haue great plenty of other good fish bothe smal and great,
of which they liue daily. I maruell that the *Jewes, Turkes,*
Grekes, & many other natiōs in the East eat no Dolphins ^{The superstiti-}
nor of many other kinde of fishes, that are without shell, ^{on of diuers}
as wel in the sea as in fresh waters, which maketh me to ^{nations in Le-}
iudge that these people are more wiser & better aduised ^{uant.}
to finde the tast in meats more delicate, than wheras are
Turks, Arabians, and other superstitious people. In those
parts there is also found Whales, (I meane in y^e hie sea,
for such fish neuer cometh toward the shore) to liue with
such little fish. Notwithstanding, the fish that the Whale ^{With what fish}
doth most commonly eat, is no greater than a Carpe, a ^{the Whale li-}
thing almost incredible considering hir greatnesse, the ^{ueth.}
reason therof as some say, is for bicause y^e the whale hath
but a litle throte in cōparison of y^e greatnesse of his body,
& therfore he cannot deuour a greater fish. The which is
a wonderfull secrete, & vnkowne as well to our elders
as to vs, although that they haue treated of fishes, the fe-
male hath but one yōg one at a time, which she bringeth
forth as a beast of y^e earth without egge, & that which is
more wōderful, she giueth suck to hir yōg one after y^e she
hath brought it forth. And therfore she hath .ij. rothers vn-
der hir belly vnder y^e navel, which no other fish hath, nei-
ther in the sea nor in fresh water, but only y^e sea Wolfe,
as witnesseth Plinie. This whale is dangerous to mete ^{Plinie sheweth}
on the sea, as the *Bayones* cā wel tel by experiēce, for they ^{that a Whale is}
ble to take them. To the purpose, ye shall note when that ^{dangerous on}
we wer in *America*, some Marchantes ship y^e passed from ^{the sea to mete,}
one lād to another for marchādisse was ouerthrowen, & all
y^e was within hir lost by a whale y^e touched hir wth hir tail.

The newe founde Worlde

A fishe that is
perpetuall eni-
mie to the
Whale.

Hehec a fishe.

Foreshewings
of tempests.
Isidorus.

Straiſe beaſts.

In the same place wheras the Whale frequenteth, there is found moſte commonly a fishe that is his moſtall eni-
mie, ſo that if ſhe meete the Whale, ſhe will picke the
Whale vnder the belly, which is the ſoſteſt and tendereſt
place, with hir tong that cutteth like a Barbarſ raser,
ſo that he being thus hurt, cannot ſaue himſelf, but that
he dieth as the inhabitants of New found land do ſhe w;
and the common fiſher men. In this Sea of New found
land, there is a kinde of fiſhe that the people of the coun-
treſ call *Hehec*, hauing a bil like a *Popengay*, and other
fiſhes with ſhell. There is found in the ſame place great
ſtoze of Dolphins, that ſhe wethemſelues many times a-
boue water, leaping and ſtoting, the which ſome iudge
to be foreſhe wings of tempeſts and ſowle weather, from
the part of coaſt that they come from, as *Plinie* ſhe weth,
& *Isidorus* in his *Etymologies*, which I haue alſo knowne
by experience, the which is moze ſurer than the witneſ-
ſing either of *Plinie* or of any other. Some haue witten
that there is ſine kindes of ſignes and foreſhe wings of te-
peſts and ſtozmes on the Sea, as *Polybius* being with
Scipio Aemilian in *Africa*. Furthermoze, there are
great plenty of great muſcles: and as for beaſtes of the
earth, there are a great number very wilde and dan-
gerous, as great Beares, the which are almoſt all white,
and biſides beaſtes, there are foules of the aire, of which
the fethers are all white, the which I thinke happeneth
bicauſe of the extreame coldneſſe of the Countrey: but
theſe Beares which I ſpake of, are day and night about
the houſes of this people, for to deuoure their Dyle and
Fiſhe. As touching theſe Beares, although that we haue
treated thereof at large in our *Cosinographie* of *Leuant*,
yet notwithstanding we will ſpeake ſomewhat thereof
by the way, howe the inhabitants of the Countrey take
them,

them, being afflicted with y^e importunitie that they make them. Therfore they make certaine pittes in the ground very deepe, neere to trees and rockes, and then they cover them finely with leaues and bzaunches, and this they vse where as are hiues or multitude of Hony Bees, which these Beares seeke and follow with all diligence, & therefore they are very desirous, not only so much for to fill them therewith, but for to heale their eyes, the whiche they haue naturally blemished and all their braine: also that being stinged with these Hony Bees, there falleth from them a bloud, specially from the head, wherby their paine is eased, so that they are comforted thereby. There is also scene a kinde of great beastes like to Buffles, hauing hornes very great, their skin is grayishe, of which they make garments, and of many other beastes, whose skins are very riche. This Countrey is full of hills and mountaines, and very barraine, as well for bicause of the vntemperatenesse of the aire, as of the condition of y^e lande smally inhabited, and ill filled. As for birds, there are not found suche quantitie as in *America*, or at *Perou*, nor yet so faire. There are two kinde of Egles, of which the one kinde keepeth the waters, and liueth onely with fishe, chiefly with shell fishe, the which she taketh vp, and flieth into the aire, and so letteth it fall, and breaketh it, for to get the fishe out: this Egle maketh hir nest in great hie trees by the sea side. Also in this Countrey there is many faire riuers, and a multitude of good fishe. This people prepareth for nothing, but that which is needefull to sustaine nature, so that they are not curious in meates, for they goe not to seeke any thing in farre Countreys, and yet their nourishment is healthsome, and therefore they know not what sicknesse meanes, but they liue in peace and in continuall health, so that they haue no occasion to

Two kinde
of Egles.

The newe founde Worlde

Hyrcy.

fruitfull with all good fruits necessary for mannes sustenance, chiefly with wheat, the which groweth there so plentifully, that therewith all the land of *Portingall* is furnished. The which they transport in their ships, with many good fruits, as well naturally of the Countrey, as other where: but there is one amongst others, named *Hyrcy*, the plant wherof was brought from the *Indies*, for there was none thereof found before, euen as in the *Canaries*. Likewise in our *Europe*, before they began to labour the earth, to plant and to sowe diuers kinds of fruits men were contented onely with that the earth brought forth of his nature, hauing then to drinke nothing but cleere water, and for their clothing the barks and leaues of trees with certaine skins of beastes, as we haue already shewed. In the which we may cleerely see a wonderful prouidence of our God, the which hath placed in the sea great quantitie of Ilands bothe little and great, which doeth abide and sustaine the brunt of the waues of the sea, that goeth not beyonde their compasse or limits, neither hurteth the inhabitants: for the Lord as the Prophet sayth, hath appoynted his limits, the which he doeth not ouerpasse. Of these Ilands, some are inhabited that before were desert, and many are forsaken, that in times past were inhabited and peopled, as we see hath hapned to many Cities and Tolones of the Empire of Greece, *Trapezande* and *Egipt*, such is the ordinance of God, that things here in earth shall not be perdurable, but subiect to chaunging. The which being considered of our Cosmographers in our dayes, they haue added to the Tables of Ptolomeus newe matters of our time, for since y^e time and knowledge that he hath written, there hath hapned many newe things. Now these Ilands of *Effores*, were desert, before that the *Portingalls* knew them. Nevertheless

maund. And when they obtaine victorie, he shall lacke no honoꝛ, & so they retorne ioyfull to their houses with their banners displayed, which are braunches of trees garnished with feathers of swannes waivering in the aire, and bearing the skin of the face of their enemies spred in litle circles in token of victorie.

Strange banners

Of the Ilands of Effores. Cap. 83.

There resteth now nothing of all our voyage, but to speake of certain Ilands that they call *Effores*, which we coasted on the right hand, not without great danger of shipwacke. For .iiij. or .iiij. degrees beyond, and on this side there bloweth alwayes a winde so cold & contagious, that for this respect it is feared of the Pilots & Nauigants, as the most dangerous place that is in the voyage, be it to goe either to the *Indies* or to *America*: by this ye may knowe y^e the Sea in those parts are neuer calme, but alwayes rough & growne, as we see many times the winde to blow vp the dust into the aire, the which we call a tempest or fowle weather, which is as well vpon y^e land as on the sea, for in the one and the other, it riseth like a poynt of fire that raiseth the water of a heigthe when it plateth or boileth, as I haue many times sene. And therefore it seemeth that the wind hath a mouing vpward like a whirle wind of which I haue spoken in an other place. For this cause these Ilands wer so named, bicause of the great *Effor* that causeth this winde in the said Ilands, for *Effores* is as much to say, to dry or to wipe cleane. These Ilands are distant from *Fraunce*, about .x. degrees and a halfe, and they are .ix. in number, of which the best of them are inhabited with Christians *Portingalles*, whether as they did send many slaues for to labour the ground, the which by their great paine and diligence they haue made fruitfull

The Ilandes of Effores why it is so named & feared of the Nauigantes.

Effores.

The fruitfulness of the Ilands of Effores.

The newe founde Worlde

Hyrcy.

fruitfull with all good fruits necessary for mannes sustenance, chiefly with wheat, the which groweth there so plentifully, that therewith all the land of *Portingall* is furnished. The which they transport in their ships, with many good fruits, as well naturally of the Countrey, as other where: but there is one amongst others, named *Hyrcy*, the plant wherof was brought from the *Indies*, for there was none thereof found before, euen as in the *Canaries*. Likewise in our *Europe*, before they began to labour the earth, to plant and to sow diuers kinds of fruits men were contented onely with that the earth brought forth of his nature, hauing then to drinke nothing but cleere water, and for their clothing the barks and leaues of trees with certaine skins of beastes, as we haue already shewed. In the which we may cleerely see a wonderful prouidence of our God, the which hath placed in the sea great quantitie of Ilands bothe little and great, which doeth abide and sustaine the brunt of the waues of the sea, that goeth not beyonde their compasse or limits, neither hurteth the inhabitants: for the Lord as the Prophet sayth, hath appoynted his limits, the which he doeth not ouerpasse. Of these Ilands, some are inhabited that before were desert, and many are forsaken, that in times past were inhabited and peopled, as we see hath hapned to many Cities and Colonies of the Empire of Greece, *Trapezande* and *Egipt*, such is the ordinance of God, that things here in earth shall not be perdurable, but subiect to chaunging. The which being considered of our Cosmographers in our dayes, they haue added to the Tables of Ptolomeus newe matters of our time, for since y^e time and knowledge that he hath written, there hath happened many newe things. Now these Ilands of *Effores*, were desert, before that the *Portingalls* knew them. Nevertheless

uerthelesse they were full of woods of all sorts, among
the which is founde a kynd of Cedar named in their
speach *Orcantine*, with the which they make fyne kar-
ued works, as tables, cofers and many vessels for the
Sea. This wood hath a very good smel, and wil not rot
neither be worme eaten, be it dry or wette as other
wood wil. Of the which also *Plinie* speaketh, that in his
time was found at *Rome*, in an old Sepuicher certaine
bookes of Philosophy betwene two stones within a
lyttle chest made of Cedar wood, the which had ben
vnder the grounde aboue fyue hundred yeares. Fur-
thermoze, I remember that I haue read in times past,
that Alexander the great, passing into the Iland of *Ta-
broban*, founde a ship of Cedar wood on the beorders or
coast of the sea, whereas it had remayned aboue two
hundred yeares without rotting. And thereof this pro-
uerbe in Lattin came (*Digna Cedro.*) These Ceders
are not so hye neither of such a sauor as those that are
in the straight of *Magellan*, although it be of the same
highnesse as are these Ilands of *Effores*. Likewise ther
is found many other trees small & great, bearing faire
fruite, chieflie in the best & most notable Ilande, the
which they haue named the Iland of *S. Michael*, and it
is the best peopled. In this Iland there is a very faire
towne lately builded with a castle, where as the ships
aswell of *Spayne* as *Portingal*, at their retourne from
the *Indies* do harbor, before that they sayle home into
their countries. In one of these Ilands there is a hill
or mountaine almost as high as that of *Tenerys*, of which
we haue spoken, where as groweth great plenty of
Pastel, of *Suger*, and some wyne, there is no rauening
beasts to be found, but there is certaine wylde Goats
& many foules in the woods. From the heighth of these
trees

Orcantine a
kinde of Cedar.

Plynie.

A chest of Ce-
der.

A ship of Ce-
der.

A Prouerbe.

The Iland of
S. Michel.

The newe founde world

Cape Fyniftra.

trés it behoued vs to sayle forwarde, vntill we came to the *Caape Finiftra*, on the coast of *Spayne*, where as we landed very late for to recouer victuals, whereof we had great need for to sustaine vs, vntill that we arrived into *Britayn*, which is a countrey vnder the power and obedience of *France*.

The Authors conclusion.

Here haue I louyng readers, shewed the discourse of this my farre and long voyage to the *Ponent*, the which I haue set forth as well as God hath gyuen me grace, for that I woulde not be founde vnprofytable, neither that this my enterpryse should be in vayne, peradventure not so eloquently, as your delicate eares and ripe iudgement doth require. Therefore seeing that it hath not bene the pleasure of God, that I should bestow my youth in learning, nor to obtain so much perfection as others, but rather in nauigation, I moste heartily beseeche you to excuse me. In the meane tyme if that it please you to take in good part this present worke, the which I haue gathered together being in the tempests and other discommodities of the sea, you shall encourage me, after that I haue rested my selfe, and reconciled my spirites, whiche are as scattered here and there, to set forth more fully and at large the lyeng and distace of places, the which I haue obserued by eye as well in *Leuant*, as in the *Ponent*, and in the *South*, the which I hope to shew you by eye, & represent by liuely figures besides the *Carde Marins*, the which to speake the truthe, without offence or hurt of any man, do erre and sayle in many things, whether it be the faulte of those that pricke them or set them out, I leaue you to iudge. Furthermoze, as it is vneasie so is it also vnpossible for any one iustly to represent the most notable places their lyengs, and distances, without hauing

The Authors Cardes, contayning the lyeng & distances of places.

Isene

seene them, the whiche is the surest knowledge of all, as
all men may well indge and vnderstande.

By this ye may see how long tyme we haue bene igno-
rant of many countreys, as well Ilands as maine landes,
belauyng onely that, whiche our Elders hadde set
forth, vntyll that since of late yeaeres
men haue ieoparded them
selues in the Pa-
uigation:

So that now we all our Hemispherie is dis-
couered and founde inhabited: of
the which Ptolomeus, and
others knewe not
the halfe.

FINIS. *Done to my*

good man

John

John

John

John

John

John

John

John

John

John

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